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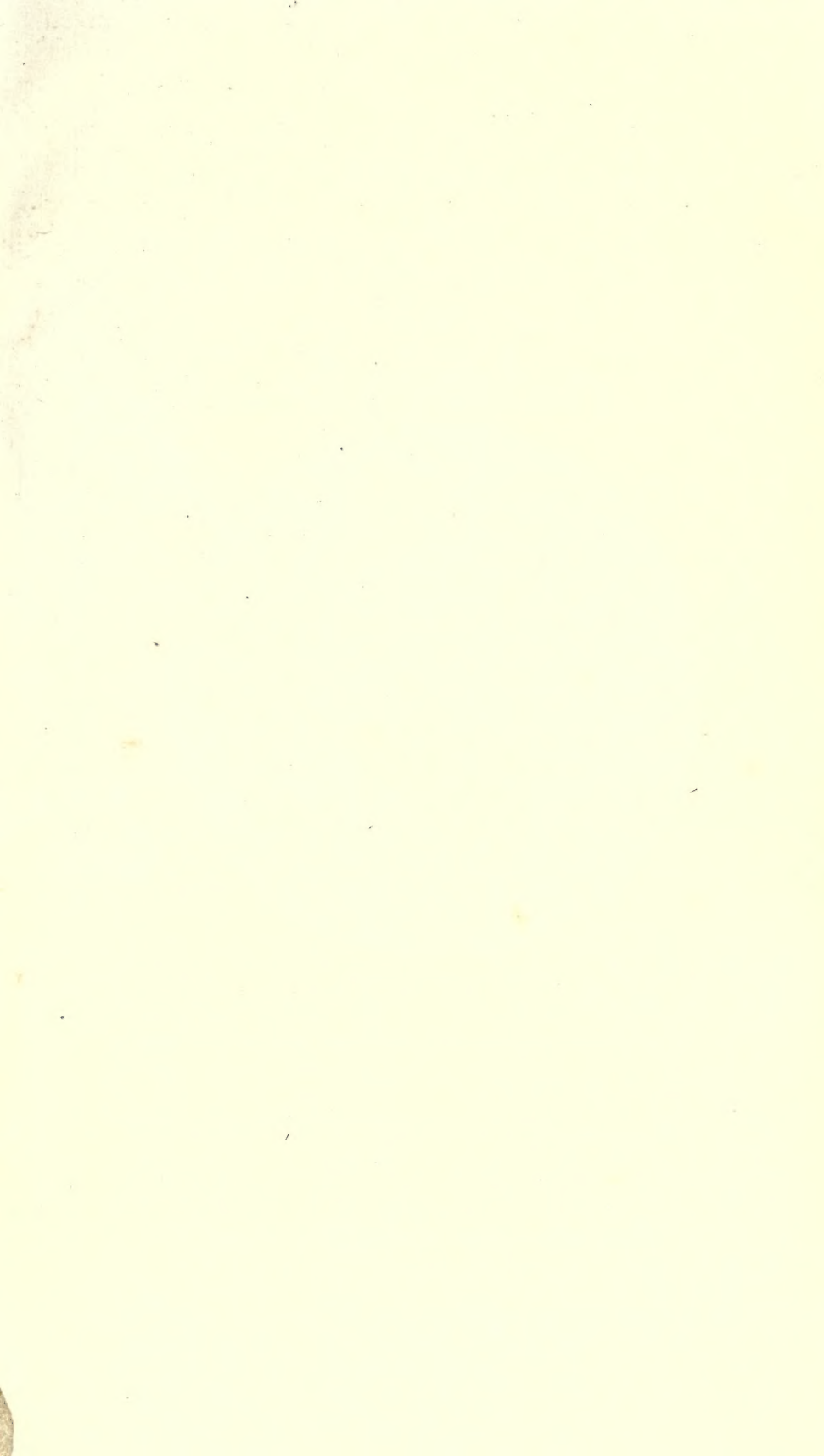
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ANTIQUARIAN SOCIETY

AND

ARCHÆOLOGICAL
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THE PRESIDENT :
SIR EDWARD J. WEBLEY-PARRY-PRYSE, BART.,
GOGERDDAN,

TRANSACTIONS
OF THE
Cardiganshire
Antiquarian Society
AND
ARCHÆOLOGICAL RECORD.

EDITORS :
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ST. DAVID'S COLLEGE, LAMPETER.

The Rev. E. J. DAVIES,
GOGINAN.

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COUNTY GATHERING AT STRATA FLORIDA. JUNE 23RD, 1909.

FIRST COUNTY GATHERING AT STRATA FLORIDA.

WITH a view to taking further steps to preserve the remains of Strata Florida Abbey in Cardiganshire and of eventually carrying out further excavations, a small committee of gentlemen was formed under the chairmanship of Sir Edward Pryse, Bart., at Gogerddan. Under the auspices of this committee a large and representative gathering attended at the Abbey on Wednesday, June 23rd, 1909, to hear addresses by Professor Tyrrell Green, of St. David's College, Lampeter; the Rev. J. F. Lloyd, of Llanilar; Mr. Geo. Eyre Evans, Aberystwyth, and others, dealing with this unique fabric from historical and architectural standpoints. The arrangements for the gathering were carried out by a committee, of which the Rev. Evan Jones (Strata Florida), was Chairman, the Rev. J. F. Lloyd (Llanilar), Secretary, and Mr Edward Evans, J.P. (Aberystwyth), Treasurer.

Extensive excavations were undertaken some years ago by the late Mr. Stephen Williams; with the support of the Cambrian Archæological Association. Amongst those who also assisted him were the Countess Amherst, the Countess of Lisburne, Mr. Morris Davies, Ffosrhydgaled, Mr. D. C. Roberts and Mr. C. M. Williams, Aberystwyth. The result of Mr. Williams' excavations was the preparation of a complete ground plan of the Abbey, the six transept chapels with their tiled floors were exposed to view, the bases of the pillars were made visible, and, perhaps above all else of value, the tiny monks' cemetery, with its cross headstones absolutely undisturbed, was once more brought to light. Before Mr. Williams undertook his work the site of the Abbey presented the appearance of a great green mound, with only the beautiful western door and a few other portions visible above the ground. The side chapels are now carefully railed off, and visitors can see through the grilles the bases of the altars and the wonderful variety of tiles used for flooring them.

Not the least interesting feature of the gathering was the exhibition of the celebrated "Cupan Nanteos," or sacred healing cup, which is traditionally said to be made of a piece of the wood of the Cross. This relic has for more than 150 years been in the custody of the house of Nanteos, and is said to have been used many centuries ago in the sacramental services of the monks of Strata Florida Abbey. Along with the cup are stored a number of quaint receipts for the loan of it, which date back to the year 1836. It is reputed to cure any disease if only the sufferer will take a draught from the relic. The receipts show how the old custom was observed or depositing either a sovereign or a watch and chain returnable on the safe return of the cup to Nanteos. Many of the receipts have the word "cured" written across them, and all contain the full name and addresses of the persons who secured the loan of the cup. It was used in this connection so

STRATA FLORIDA.

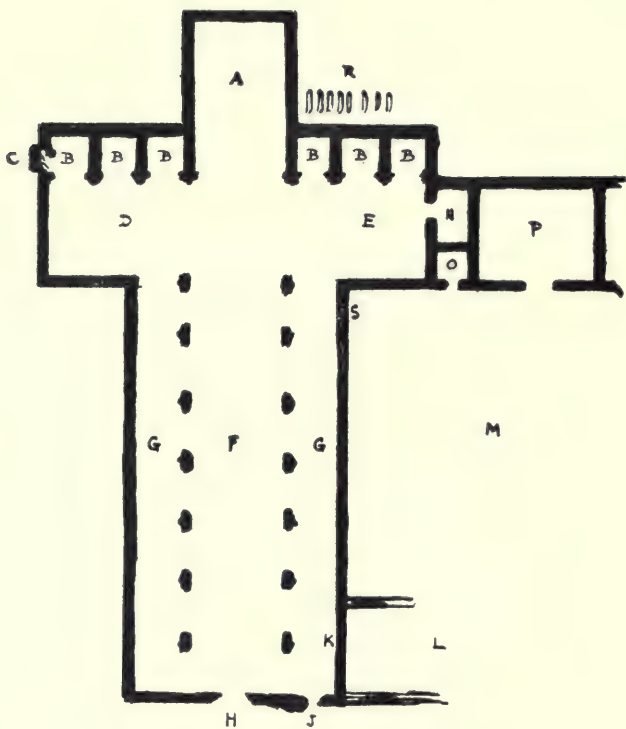
recently as 1903, when it was sent for by an invalid in the county and duly lent on the old terms. The receipt in this case also is marked "cured." The cup is made of wood in the form of a bowl. At one time a golden fillet was placed round it with a view to its better preservation. When this was done the cup, it was said, ceased to cure, and not until the fillet was removed did it regain its healing power. On one occasion it was sent for into Radnorshire. It came into the custody of the house of Nanteos from the family of Steadman, their ancestors.

There were also exhibited a number of interesting relics found during the past ten years in and about the Abbey. These include a curious lid of a pewter wine vessel, several keys, a snaffle of a bridle, a large stone spinning whorl, and several pieces of the coloured glass originally used in the windows of the Abbey. These pieces of glass still retain their gold, their blue, and other colours. In addition to these, Mr. George Eyre Evans showed an impression of the silver seal of the Abbot of Strata Florida taken from the original silver matrix by the British Museum authorities, in whose custody it has long been.

In the farm adjoining the Abbey, Mr. Arch, the tenant, has the custody of two pieces of carved stone heads, one being the figure of a shaven-crowned monk and the other an exquisitely-modelled head of a greyhound. These were found by the late Mr. Stephen Williams.

The REV. J. F. LLOYD spoke on the History of Strata Florida, and PROFESSOR TYRRELL GREEN described the architecture of the Abbey in the following address:—

"The abbey of Strata Florida belonged to the Cistercian Order. Monasticism was introduced into Europe in the fourth century, but in process of time the monks lost their ascetic ardour, rules were not faithfully observed, and the "religious" life deteriorated. St. Benedict (A.D. 480-540) reformed the monastic rule, and the system inaugurated by him, and known as the Benedictine rule, became the standard of the "religious" life, in the technical sense, for all time. For six centuries (A.D. 500-1100) the Benedictine was the sole monastic rule in Europe, and later Orders, such as the Cluniac and Cistercian, were really reformed Benedictines. Towards the close of the eleventh century the observance of the Benedictine rule had in some parts been relaxed, and seeing that the life of the monks tended to lose its ascetic fervour and devotion a reformation was instituted by a few monks who, under the guidance of Robert of Molesme, moved to a new abbey founded at Citeaux (Latin Cistercium), near Dijon in Burgundy, in 1098. The Order of reformed Benedictines thus instituted became known as the Cistercian from the name of its first monastery. The power of the Order was due partly to the revival of a very simple and austere life by the monks, but it also lay in their splendid organisation, which was the work of Stephen Harding, an Englishman, second abbot of Citeaux. St. Bernard belonged to the new Order, joining it in 1113, and was made Abbot of Clairvaux in 1119: to him the position of great influence which the Order rapidly attained is chiefly due. He was the embodiment of all that was best in the thought of the age: he was brave and pure and consumed by a passion for the



10 5 0 10 20 30 40 50 60 70 80 90 100 feet

PLAN OF STRATA FLORIDA ABBEY.

- A.—Choir. B.—Chapels. C.—Remains of Staircase. D.—N. Transept.
 E.—S. Transept. F.—Nave. G.—Aisles. H.—W. Door.
 J.—S.W. Window. K.—Remains of Stairs. L.—Domus Conversorum.
 M.—Cloister Court. N.—Sacristy. O.—Chamber (punishment cell?)
 P.—Chapter House R.—Monks' graves.

moral welfare of the people. He practically ruled Western Europe: he was arbiter in Papal elections, judge in temporal quarrels, healer of schisms, and preacher of the Crusades. It was said of him that when St. Bernard was by, mothers hid their sons and wives their husbands lest they should be persuaded by his eloquence to enter the cloister. The Cistercian Order thus gathered by Robert of Molesme, organised by Stephen Harding, and inspired by Bernard of Clairvaux, spread rapidly: it is computed that within fifty years 500 houses were founded, and in another fifty the number had increased to 1,500. The first Cistercian house in England was established at Waverley (Surrey) in 1128. Then followed the foundation of the great monasteries at Rievaulx (1131), Fountains (1135), Furness (1148), Kirkstall (1152), Roche (1165), Byland (1170), and Jervaulx (1180), all in the north of England. Beaulieu (1221) and Netley (1239), in Hampshire, were established a little later. The lovely abbey at Tintern was built later still (1269). The chief houses belonging to the Order in Wales besides Strata Florida were Valle Crucis (Denbighshire, 1200), Cwmhir (Radnorshire, 1143), and Margam (Glamorganshire, 1147). The chief Cistercian monasteries in this country are remarkable for the beauty of their position and surroundings, being situated in remote spots and in narrow, secluded valleys, in conformity with the rule of the Order, which laid down "*in civitatibus, in castellis aut villis nulla nostra construenda sunt cœnobîa, sed in locis a conversatione hominum semotis.*" The Cistercian rule was marked by a stern simplicity and austerity of life: only one meal a day was allowed during a great part of the year; meat was never eaten, fish only occasionally; hours of silence were enjoined, the wearing of shirts, gloves, and boots was forbidden, and the monks engaged in manual labour, becoming skilled agriculturists and horticulturists. The spirit of the Order found its outward expression in the severe simplicity of the architecture of its churches; it held up before men the sternest mode of life as the ideal and refused the appeal of elaborate ritual and splendid art. Thus for many years the Cistercian abbeys were characterised by a rejection of the richness and beauty which men commonly lavished on the sanctuary. By the rules of the Order stone bell-towers were forbidden, nor might the wooden belfry be a structure of any considerable size; human heads or any representation of the human figure were not allowed in the carving of the church, other than statues of Our Lord Himself or figures of the Crucifix. The windows were not to be filled with stained glass. The vestments used at the altar were to be of coarse linen, and precious metals or jewels were not allowed for the sacred vessels; even the chalice and paten at the altar might be of no more costly material than silver-gilt. It is true that this twelfth-century Puritanism in time outgrew its fear of beauty, and its laws in this respect were not so strictly kept, yet simplicity and restraint remained characteristic of the Order and are very marked features of the architecture of its earlier abbey churches, such as Furness, Fountains, Kirkstall, and of this at Strata Florida.

The abbey of Strata Florida was founded on its present site (there had apparently been an earlier monastery at a spot about two miles off, still known as Hen Fynachlog) by Rhys ap Gruffydd, Prince of

STRATA FLORIDA.

South Wales, 1164-6. The precise date is not clear, but in 1184 a charter was given to the abbey by the same Prince, confirming previous gifts. The great church was in building when Archbishop Baldwin of Canterbury stayed at the abbey on his tour through Wales in 1188 preaching the Crusade, and it seems to have been completed in 1201.

PLAN OF THE CHURCH.

The plan of Strata Florida shows a typical Cistercian abbey church, having all the striking peculiarities which marked the architecture of the Order.

(A)—*Rectangular and Aisleless Choir*.—While, like most of the greater churches of the time, the Cistercian abbey churches were cruciform, the choir was as a rule rather short in proportion to the rest of the building, rectangular in its termination at the east end, and a simple parallelogram on the plan, without aisles, projecting chapels, or procession path behind the high altar. Strata Florida furnishes an excellent example of this simple plan for the choir. The Romanesque builders of Western Europe generally used the apsidal chancel, as seen, e.g., in some of the great Norman churches in England, such as Norwich and Peterborough cathedrals. This plan was often complicated in the greater churches by carrying the choir aisle all round the apse and by the addition of a number of radiating chapels at the east end. But Cîteaux, the mother church of the Cistercian Order, was a church of a simple Burgundian Romanesque type, with rectangular choir, and this became the pattern plan for the abbey churches of the Order, to which there are few exceptions. The persistence of the rectangular east end in English architecture has often been remarked, and forms one of the obvious points of contrast between English and Continental church architecture, the apse (polygonal or semicircular on the plan) being on the Continent the usual termination for the choir. Amongst the causes which determined the English preference for the square-ended chancel it is likely enough that we ought to reckon the influence exercised upon our national style by the great Cistercian abbeys of the twelfth century.

(B)—*Range of Chapels to the Transept*.—Another peculiarity of the Cistercian churches, well illustrated at Strata Florida, is the row of chapels, two, or more often three, in number, ranged along the east side of each transept, and separated from each other by solid walls of masonry. The transepts are without aisles (like the choir), and at Strata Florida each transept has three chapels on its eastern side. The remains discovered show that these chapels had stone vaults, and the altars and altar paces with their well-preserved tiles 'in situ' form a most interesting feature in the ruins of the abbey. The tiles are thought to be of Shropshire manufacture, their patterns having been matched by examples found at Shrewsbury Abbey and at Tong and Cound (both in Shropshire). A date about the middle of the fourteenth century is indicated by the costume shown in the figure of a man borne by some of these tiles.

(C)—*Absence of Tower*.—Allusion has been made to the rule of the Cistercian Order by which stone bell-towers were excluded. One of the first reasons which led to the building of towers to churches



WEST DOOR—STRATA FLORIDA ABBEY.

was, of course, to provide a suitable structure for the bells, but it is equally clear that many early bell-towers are both taller and more ornate than was necessary for this purpose. It was often in the height and adornment of the tower that the power and influence of the founder of a church or the prosperity of a monastic corporation was indicated to the world. Thus bell-towers came to be looked upon as emblematic of pride and wealth, and they were therefore regarded by those who were responsible for the Cistercian rule as out of keeping with the simple austerity which should mark the Order. The builders of Strata Florida seem to have been true to their regulations. There are no traces of western towers observable, and if there was any structure rising above the level of the roof at the junction of nave, choir, and transepts it could only have been a low lantern, because the piers at the crossing, when compared with the piers of the nave arcade, give no evidence of that extra thickening which would have been necessary had they been intended to carry the weight of a central tower. It was only at a much later period than that to which the structure at Strata Florida belongs that, in violation of the doctrine and discipline of the Order, towers were added to some Cistercian Abbey churches, as at Fountains and Kirkstall.

STYLE OF ARCHITECTURE.

It was in the latter half of the twelfth century that many of the great Cistercian abbeys were built, and this was a period of transition in architecture. It was at that time that the pointed arch began to be used by the builders of Western Europe, though the general character of their structures, together with most of the detail and ornament remained unchanged, so that between the Romanesque (or Norman, as we generally call it in this country) and the pointed styles there intervened a transition period when architectural style was still in its general character Romanesque, but the arch took the pointed shape, especially when used in construction, smaller arched openings such as doorways or windows often remaining round-headed. Thus, both at Kirkstall and Fountains, the massive piers which divide the nave from the aisles bear pointed arches, while windows and doorways have semicircular arches, the doorways having deeply recessed and moulded arches quite in the Norman manner. The somewhat scanty remains at Strata Florida, oddly enough, contain in the west wall one arch of each kind, the semicircular arch of the great door and the pointed arch of the window to the south of it, thus showing that the church here was of the same transition style as the great churches of the Order named above, though built a little later.

A peculiarity of Cistercian churches (or at any rate of the earlier ones) was the absence of human heads or figures in the carved work. This was by rule of the Order. In the tympana of Norman doorways and in the richly moulded semicircular arches of the later Norman style figures of men, animals, and fearsome beasts often occur. In the numerous abbey churches of the Cistercians built during the first two centuries of the existence of the Order there are few, if any, exceptions to the rule which forbade decorative representations of the kind, while, on the contrary, human figures carved in stone abound in cen-

temporaneous buildings belonging to other Orders. The capitals of pillars, for example, were often elaborately carved with illustrations of incidents from Scripture story, like the wonderful series in the richly adorned Romanesque church of St. Denis at Amboise. But the Cistercian churches had an air of solemn and severe grandeur, superfluous or ornate carving being as a rule excluded, and the capitals being ornamented only with a plain scallop (as at Fountains) or with simple mouldings (as at Tintern). The carved work at Strata Florida is exceptional. The capitals and other carved portions show a decided tendency to interlacing ornament, such as we see in Celtic manuscripts and in early Celtic crosses, like the fine examples at Nevern and Carew in Pembrokeshire and at Llanbadarn Fawr in Cardiganshire. The same kind of interlacing ornament may be seen, too, on the crosses which mark the graves in the monks' cemetery at Strata Florida. Yet another feature at the abbey which suggests the influence of early Celtic art is the very peculiar adornment of the splendid west door to the nave, where the mouldings run all round without any capitals, as in some Irish examples, and the unique transverse bands terminate in scrolls or curls somewhat resembling a pastoral staff.

The fact that the rubble of the walls at Strata Florida has been very roughly put together renders it probable that the church was plastered on the outside, as it certainly was internally. The "putlog holes" are still plainly to be seen in the fragment of the west wall of the church that is standing. These holes go right through the wall, and into them logs of timber were inserted upon which planks were placed as a scaffold, the use of scaffold poles being thus avoided. The "putlog holes" were not closed up when the building was completed, but were left open so that the monks could at any time repair any portion of the wall without the trouble and expense of erecting an elaborate scaffold.

THE DOMESTIC AND OTHER BUILDINGS.

As was almost invariably the case in Cistercian houses, the domestic buildings at Strata Florida lay to the south of the church. Immediately to the south of the nave was the cloister, and from this a door in its north-east angle led into the church. The chapter house was entered from the east walk of the cloister. This was a rectangular building lighted from the east, with seats round the walls for the monks in chapter assembled. The space between the south transept of the church and the chapter house was divided into two parts by a partition wall: the eastern portion of this space was the sacristy and communicated with the church by a doorway in the south wall of the transept. The western part of the space seems to have been an unlighted cell. A similar cell occupies an analogous position in the plan of almost all Cistercian monasteries, and its use cannot be determined with anything like certainty; it is thought, however, that it may have been a punishment cell for monks who had been guilty of some breach of the rules of the Order. In the angle between the choir and the south transept was situated the monks' cemetery, and during the excavations conducted under Mr. Stephen Williams, in 1887-8 a most interesting series of graves of the monks was brought to light. These

are covered with rather rough slabs of local stone, one of which has an incised cross. Some of the tombs have their carved head-stones still in situ: these take the form of small crosses and are adorned with interlacing patterns of a Celtic type.

On the west side of the cloister, and in line with the west front of the church, was the usual place for the *Domus Conversorum*, or house of the lay brethren, in a Cistercian monastery. The staircase near the west end of the south aisle, which led from the church to this building, may still be traced at Strata Florida.

While the position of the chapter house, sacristy, and cloister have, through the researches of Mr. Stephen Williams, been clearly defined, the domestic buildings at Strata Florida have not been thoroughly excavated, and are somewhat difficult to trace. This is probably due in some measure to the fact that the abbey suffered greatly, in the first place, through more than one fire—an accidental one through lightning in 1284, and again when burnt by the English soldiery in the Welsh wars of Edward I. (1294). The abbey suffered perhaps even more through being used as a military post, when, during and for some time after the troubles caused by the rising of Owen Glyndwr, it was occupied by a garrison of archers and men-at-arms in the reigns of Henry IV. and Henry V.

Long before the dissolution of the monasteries many of the buildings seem to have been in ruins. But, notwithstanding the devastation of fire and sword, in spite of the centuries of neglect and decay since the dissolution of the monastery, and although its stones must often have served as a quarry for farm and other buildings in the neighbourhood, enough still remains of the once stately church of Strata Florida to show that, like the other great churches of the same Order, its construction and decoration alike evidenced that ascetic ardour, that temperate good taste, that straightforward procedure and practical utility which characterised the Cistercian rule.

SECOND COUNTY GATHERING AT STRATA FLORIDA.

THE second of a series of gatherings at Strata Florida Abbey under the auspices of the committee before referred to took place on Thursday afternoon, July 22nd., 1909. The weather was again rather unfavourable, but the attendance was almost as large as on the occasion of the first visit. Colonel Davies-Evans, Highmead (Lord Lieutenant of the county) presided, and there were also present Mr. R. J. R. Loxdale, Castle Hill; Professor Tyrrell Green, Lampeter; Rev. W. M. Morgan-Jones, M.A., and Mrs. Morgan-Jones, Washington; the Chief Constable of Cardiganshire, Mr. Edward Evans, J.P., Rev. Evan Jones, and Mrs. Jones, Rev. J. F. Lloyd and Miss Lloyd, Mr. Geo. Eyre Evans, Rev. T. Williams, Abergwynfi; Rev. E. J. Davies, Capel Bangor; Rev. D. Caron Rees, Clydach, Swansea; Rev. T. Parry, Blyntawe; Rev. E. R. Davies, Dowlais; Rev. T. O. Evans, Devil's Bridge; Rev. John Evans, Cadoxton, Neath; Mr. Godfrey Evans, Mr. J. W. Williams, Mr. Jones (Clareston), Mr. Griffith Parry, and Mr. Croft, Lampeter, and others.

THE CHAIRMAN, in his opening remarks, disclaimed any pretension to archæological knowledge, and said he was very sorry to say that he was a great deal too ignorant to have anything but a smattering of any of the "ologies." But being a thoroughbred Welshman—(hear, hear)—he had a very vivid imagination, and when in a place like that or when prowling about in their old earthworks one could not help picturing the scenes which had taken place in them in bygone ages. No doubt through their ignorance they coloured the pictures very badly, and he took it that the object of meetings such as that was to hear addresses from gentlemen who had a knowledge of history, and who could give them the means of drawing true pictures of this and other historical places, and of taking a proper interest in them and in their past history. (Hear, hear).

PROFESSOR TYRRELL GREEN, of St. David's College, Lampeter, again described by means of diagrams and actual examples, the chief characteristics of the architecture of the Abbey.

THE REV. E. J. DAVIES, Capel Bangor, in an interesting Welsh address, said the Abbey was built through the generosity of the Welsh princes, some of whom were at rest in the churchyard. The monks had a strong regard for Welsh sentiment, for they espoused the cause of the Welshman against that of the Saxon and the Norman. The first abbot was a Welshman. At the abbey also lived in the 15th. century the famous bard and genealogist, Gutyn Owen, and it was averred by some that Hen Phillip Brydydd spent much of his life there, while tradition had it that Dafydd ap Gwilym was sleeping his last sleep there. The gathering that day had for its first object the creating in their breasts of a desire to know more of the history of the

Abbey, and for its second, the creating of a fund to enable fresh discoveries to be made, and to preserve the present building. This movement was but a branch of a great national movement, for the Welshman was becoming more and more convinced that he had a history, with characteristics of its own, and a history he could look back upon with pride, and that was why such attention was paid nowadays to the history of ancient castles, abbeys, forts, etc., in Wales. Proceeding, the speaker said that monasticism came into being, in the East, at a time when Christians were persecuted. It began to flourish in Europe in the fourth century, and in Wales in the fifth. The golden era of monasticism was during the twelfth century, and many monasteries were established in England and Wales in that century. It seemed that the Cistercian Order—to which this Abbey belonged—was the most popular one in Wales. It would be difficult to gauge the civilising influences of the work done by the monks in the Middle Ages, for monasticism should not be judged by its condition in the sixteenth century. The custom of the Cistercians was to establish themselves in inaccessible and sterile parts, and by their industry to transform them into smiling fruitful meadows. They farmed to a considerable extent, and at Strata Florida the monks owned a large number of cattle and sheep, evidence of which was that in 1212 King John gave them a license to sell and export wool. Not only did the monks minister to the spiritual wants of the neighbourhood, but the monasteries were also "cities of refuge" for the poor, the orphan and the oppressed. The word "Ysbytty" derived from the Latin "Hospitium," was very often to be found in the Welsh language, and could be found in such words as Llanspydie and Tavern Spite. In this neighbourhood they had Ysbytty Ystwyth, Ysbytty Cynfyn, and Ysbytty Ystrad Meurig. The establishments were founded by the monks for the sustenance, of, and a means of rest for, the weary traveller. The monasteries were the hotels of those days, and no recompense was asked for the food and lodging given. Tillers of the soil, the monks were builders of bridges and makers of roads as well, and many a bridge and a road in our country could be claimed as being the work of their skilful hands. They were the philosophers, the authors, the artists, and the doctors in the Middle Ages; in fact, they were the pioneers of knowledge, enlightenment and of civilisation. Before the printing press was invented, the work of the monks in copying manuscripts and preserving them was of immeasurable value. In their libraries could be found standard books, and when Gerald the Welshman had occasion to go to Rome, it was to the keeping of the Strata Florida monks he gave his library. The copying of manuscripts was a daily task of the monks, and undoubtedly, it was at Strata Florida that some of the books containing the most interesting information about Wales were written. In the "Brut y Tywysogion" could be found the history of many an important happening connected with the Abbey. When Wales lost its independence, Strata Florida Abbey, lost much of its prestige. Its altars were no longer visited by the descendants of those who had established it, much of its territories it lost, and at the time of the Reformation, there were only seven or eight monks in the monastery. In 1539 the monasteries throughout the land were closed,

and with them that of Strata Florida. In conclusion, the speaker recited John Blackwell's lines peculiarly appropriate to Strata Florida Abbey:—

Pa sawl bron a orwedd yma?
 Pa sawl tafod gadd ei gloi?
 Pa sawl un sydd yn y gladdfa
 Ar cof am danynt wedi ffoi?
 Pa sawl gwaith ar wawr y gosper
 Y swniai'r gloch ar hyd y glyn?
 Pa sawl gweddi, credi, a phader?
 Ddywedwyd rhwng y muriau hyn

THE REV. W. M. MORGAN-JONES, rector of St. Saviour's, Washington, gave an instructive historical survey of the events which led up to the establishment of the Cistercian monasteries in this country. He paid a high tribute to the late Mr. Stephen Williams, for the great work he had done in connection with Strata Florida Abbey. The establishment of the Abbey marked a stage in the political, ecclesiastical, and social history of their country, for it coincided with the advent of William the Conqueror in 1066, who brought with him a very large number of freebooters. As to the Cistercian abbeys or monasteries in Wales, if they were not actually founded by the Welsh princes they grew up under Welsh auspices and received not only their moral support but were endowed by them with land and privileges. Mr. Willis Bund, in his book on the Celtic Church in Wales, asserted that to think of any Welsh prince for one moment establishing a monastery, which would be a garrison of the enemy in his own country, was too absurd. Upon the face of it there might be something to say in favour of Mr. Bund's contention, but he (the speaker) thought it was a rather superficial remark. Two great factors entered into the life of the Welsh people of that period, namely, the church and the castle. The church was represented by the bishop, while the castle, which was a new thing in Wales, was the creation of the Normans. The castle was built by the Norman to protect himself and to be the centre of military operations. William the Conqueror turned his freebooters loose upon Wales, and told them to forage for themselves. They did so, and, their Norman nobility in Wales were descended from these gentlemen. William the Conqueror also made use of the Church, and, whenever opportunity afforded he appointed a Norman as bishop of every see, in order to keep the Welsh national clergy under his power. Just at this period the Cistercian Order grew in Wales. There were certain elements in the Cistercian houses which would account for their growth. All the abbeys of the Benedictines were under the control of one general, but the Cistercian abbeys were all more or less independent. The Cistercian abbeys soon became full of Welsh monks. As the bishoprics and castles were in the hands of the Normans, the Welsh princes began to build castles themselves, and they also thought that if monasteries were good for the Normans they would also be good for them, and it was under these circumstances that Strata Florida was founded by Rhys ap Griffith, otherwise known as Lord Rhys. The monks were great landed proprietors, and owned all the land from

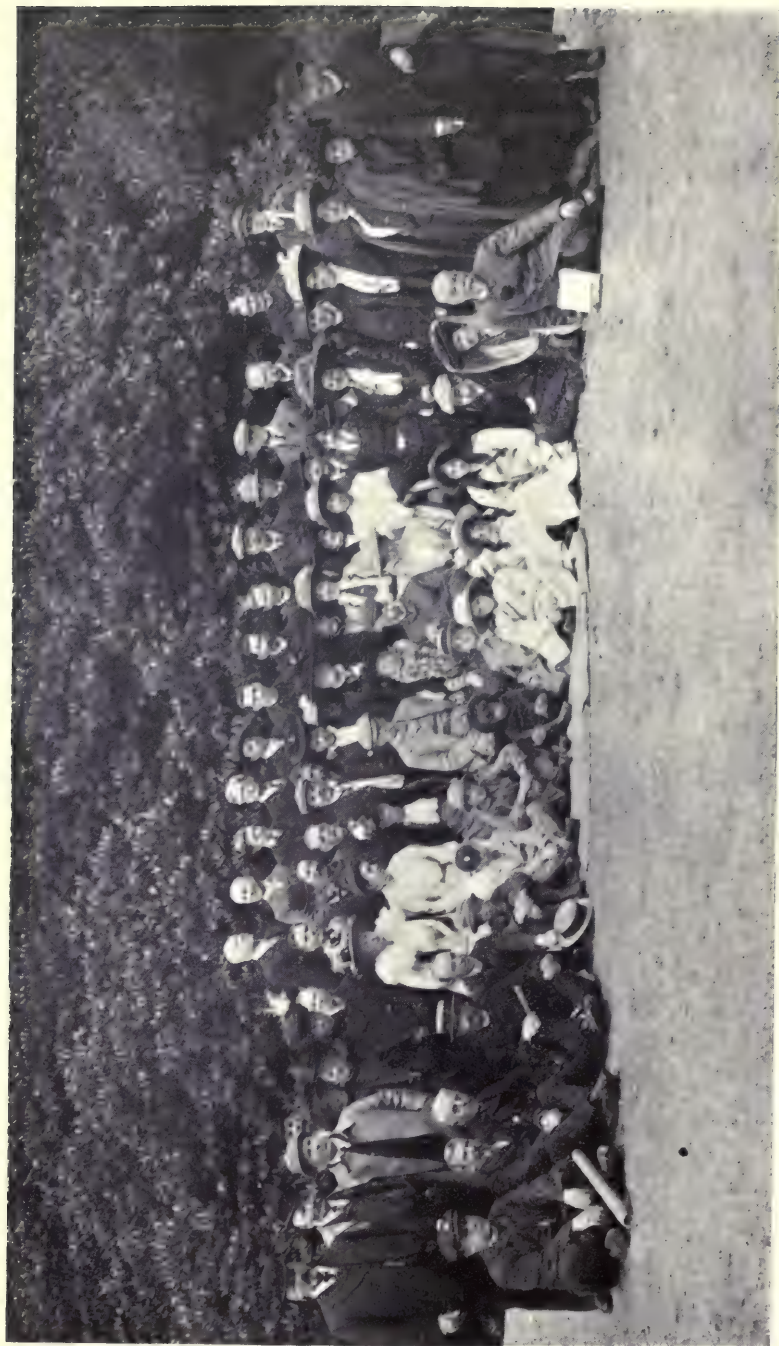
Rhayader across the country to Aberayron. Mr. Morgan-Jones also referred to the fact that the freestone of which portions of the Abbey were built came from Somersetshire. The stone was brought by sea from Bristol, round by St. David's Head to Aberayron and Llanddewi Aberarth, and then carted right across to the Tregaron bog. Tradition had it that it could not be carted further, and that the stone had to be conveyed from there to Strata Florida in handbarrows. The Abbey was one of the most sacred spots in the land, as it contained the last resting place of many of the old Welsh princes, and it could rightly be called "the Westminster of Wales." The period in which the Abbey was at the height of its fame and influence was a period of unprecedented unity amongst Welshpeople. It was also an age of great men and an age of great ideals, and the influence of the monks was still felt, for it was they who taught the Welsh people the principles of agriculture.

The Tregaron Male Voice Party, under the conductorship of Mr. P. W. Rees, rendered selections of music during the afternoon.

FOUNDATION OF THE CARDIGANSHIRE ANTIQUARIAN SOCIETY.

AS a result of the successful county gatherings at Strata Florida Abbey, the promoters, on Monday, July 26th, 1909, held a meeting at Aberystwyth, to consider whether the time had arrived for the founding of a Society to deal with archæological matters in the county. The Rev. Professor E. Tyrrell Green of St. David's College, Lampeter, presided over the meeting, which decided to ratify the resolution passed at an informal gathering held at the close of the Strata Florida meeting, when on the motion of Mr. George Eyre Evans, seconded by the Rev. J. F. Lloyd (Llanilar), it was agreed to form the Cardiganshire Antiquarian Society on the basis of an annual subscription of five shillings a member; the objects and rules of the Carmarthenshire Antiquarian Society and Field Club largely guiding the promoters.

Sir Edward Webley Parry Pryse, Bart., who had taken keen interest in the movement from the first, consented to act as President of the Society, making a donation of five pounds to the funds, and an Executive Committee was formed, the following gentlemen consenting to act:—Professor Tyrrell Green (chairman); Mr. Edward Evans, J.P. (treasurer); the Rev. J. F. Lloyd (secretary); the Rev. E. J. Davies (Goginan); the Rev. Charles Evans (Yspytty Cynfyn); the Rev. T. O. Evans (Devil's Bridge); and the Rev. George Eyre Evans.



CARDIGANSHIRE ANTIQUARIAN SOCIETY--AT DOLAU COTHY, AUGUST 25TH, 1909.

VISIT TO TALLEY ABBEY.

THE members of the Cardiganshire Antiquarian Society paid a visit to Talley Abbey on Wednesday, August 25th, 1909, where the proceedings were of a most enjoyable and instructive character. The Rev. J. F. Lloyd, vicar of Llanilar, the secretary, assisted by Mr. Edward Evans, J.P., Aberystwyth (treasurer), had made most complete arrangements for the visit and everything passed off without a hitch.

The Aberystwyth contingent started by the 8.10 a.m. G.W.R. motor, and by the time Tregaron was reached this was comfortably full of members of the Society. At Lampeter the party had increased in numbers so much that it was with difficulty that sufficient accommodation could be found for all in the conveyances provided. The journey of fifteen miles from Lampeter to Talley was accomplished in four well-appointed brakes. On reaching Pumpsaint, the party was met by General Sir James Hills-Johnes, V.C., who was accompanied by Lord Roberts, and his daughter Lady Aileen Roberts. Sir James conducted the party through the beautiful grounds of Dolaucothi. On the lawn, close to the mansion, a photograph was taken of the visitors and the house party. The latter included with Sir James and Lady Hills-Johnes and Mrs. Johnes, Earl and Countess Roberts, Lady Aileen Roberts, Miss Bingley, Miss Violet Ramsay, and Miss Oldfield.

SIR JAMES HILLS-JOHNES in the name of Lady Hills-Johnes, Mrs. Johnes and himself bade the party a hearty welcome. He alluded to the most interesting Field Day held last year by the Carmarthenshire Society at Dolaucothi and the Ogofau and trusted that the Cardiganshire Society would meet with the success which was attending its elder sister Society in Carmarthenshire, of which he and the ladies were foundation members.

THE REV. J. F. LLOYD, on behalf of the Society, thanked Sir James and Lady Hills-Johnes and Mrs. Johnes for the kindness they had shown in permitting a visit to their historic mansion and grounds. They also felt more than doubly indebted to them for the opportunity they had afforded them of meeting Lord Roberts.

The feelings of the company were voiced by enthusiastic cheering, and Sir James and Lord Roberts made suitable acknowledgments.

The journey to Talley was then resumed, that place being reached about 1.30 p.m. Here the party had the honour of being received by Sir James Drummond, Bart., Lord Lieutenant of Carmarthenshire, and the Vicar of Talley. Lunch having been partaken of at the Edwinstford Arms, an adjournment was made immediately after to the Abbey grounds. The proceedings at the Abbey were presided over by Sir James Drummond, and among those present were the Lord Lieutenant of Cardiganshire and Mrs. Davies-Evans, Mr. H. Meurig Lloyd (vice-president of the Carmarthenshire Antiquarian Society), Mr. Frank Morgan, M.A., Blaenblodau; Miss Yseult Lloyd Peel, of Tanyrallt; Mr.

Tom Matthews, M.A., Llandeby; Mr. Walter Spurrell, Carmarthen; Mr. Thomas Ellis, Aberystwyth; and Mr. John Rowlands, private secretary to the Chancellor of the Exchequer. The Carmarthenshire Antiquarian Society was also largely represented.

THE CHAIRMAN, in his opening address, gave a short historical sketch of the Abbey. Although in Cardiganshire, he said, they had beautiful remains, yet they had certainly nothing to beat the Abbey of Talley. When the Cambrian Archæological Society visited the abbey in 1892, they had then discovered interesting traces of the abbey. It was founded by Rhys ap Gruffydd, and belonged to the Premonstratensian Order. The nave originally extended beyond the cottages outside the churchyard into the gardens, and was four feet longer than the Abbey of Westminster. The other dimensions were in proportion. The ground covered by the abbey occupied 25 acres. There were three entrances. Three hundred pounds was spent in 1892 in excavating. They dug down about nine feet, digging up very heavy masonry which had fallen down and in which the mortar was harder than the stone. They came down to the level upon which they were standing and found interesting encaustic tiles, pieces of stained glass, and silver coins. Below the floor line of the nave they discovered 30 skeletons, all in a row. It was evidently the monks' burial place. The stones of the abbey came from the adjoining hillside quarry. As they had no carts to convey them they were handed down hand to hand, and it took 12 to 15 years to build. An interesting fact was that Richmond slept there on his way to Bosworth.

MR. WILLIS BUND'S PAPER.

THE REV. J. FRANCIS LLOYD, the secretary, then read an interesting paper which had been prepared by Mr. Willis Bund, of Worcester, chairman of the Cardiganshire Quarter Sessions. Mr. Bund wrote:—

The Story of Talley Abbey from the historical side has been so fully told by Mr. Henry Owen in his papers which appeared in *Archæologia Cambrensis* for 1893, that any attempt to go over the ground is merely to tell a twice-told tale. Yet the information published by Abbot Gasquet in his *Register of English Premonstratensian Houses* gives some facts that were not available to Mr. Owen, and it may be not without interest to try to point out the bearing this information has on Talley in particular, and on South Wales in general; especially as there are points as to which Mr. Owen states he is not able to give any satisfactory solution. These points are:

1. What was the original foundation of Talley?
2. Why was a distinctly foreign religious order brought into South Wales?
3. How did the connection between Talley and Halesowen arise?
4. Who was the person described as the Abbess of Talley?

On each of these, if not new light, at least, new conjectures are possible.

1. Writers are not agreed as to what religious order Talley originally belonged to; Dugdale says it was a Benedictine House. A MS. in the Library at Corpus Christi College, Cambridge, says it was a

Cistercian House. Turner says it was Premonstratensian. That after 1209 it was Premonstratensian is clear, but it is not clear if it was always so, this depends on the date when it was founded, and the person who founded it. There is nothing to fix the date positively, but all the probabilities point to the last half of the 12th century, unless it was originally a Benedictine House when its date might be earlier. But except the statement of Dugdale, that it was Benedictine, there is no evidence to shew this was so. If, as is usually said, Rhys the Great was the founder, it was almost certain it was not Benedictine, as no Welshman, certainly not Rhys, would found a house of an order so hostile to Wales and the Welsh, and so closely allied to the hated French as the Normans were called. Therefore the Benedictines may be dismissed. It is not so easy to get rid of the Cistercians. If Rhys was the founder, a Cistercian Abbey was the one he would be most likely to found. The Cistercians came to Wales in 1130 when Neath was founded, and this would make the date of the foundation of Talley somewhere between 1130 and 1208. This last date is fixed by a charter of King John to the Abbot and convent "*Ordinis Premonstratensis de Tallisthen*" by which certain lands were given to the House of the Welsh chiefs. If the founder was Rhys the Great, who died in 1197, the House must have been founded before that date, and on the present evidence, it does not seem possible to get nearer to the date than somewhere in these 60 years, if the House was originally Cistercian. If it was originally Premonstratensian, the 60 years are narrowed to 50 years, as the Premonstratensians began to come over here from France in 1147. Whichever order was therefore the original one established at Talley, the date of foundation was the last half of the 12th century. If Rhys was the founder, it is not likely that he founded it before 1172, the year he submitted to Henry II. It would require some positive evidence that a Welshman in arms against the English King would carry his piety so far as to found a House of foreign monks who would be the allies of his enemies in a country where the foreign King had no post or garrison. There is no evidence that such was the case, for the grants of land might be made to the House to whatever order it belonged, but it is most improbable that a Norman Order of Monks would be introduced by a Welsh Prince, while he was at war with the English King. This inference, it is no more, would place the date of the foundation, if a Premonstratensian House, between 1172, when Rhys submitted and 1197 when he died. It is, however, by no means improbable that Talley was originally a Cistercian House. Situated between the two great Houses of that Order—Whitland and Strata Florida—it would form a valuable post in the struggle with the invader. If it was Cistercian, and became, subsequently, on the submission of Rhys, Premonstratensian, it would account for the persecuting zeal of the Abbot of Whitland against Talley as described by Giraldus, who hated the Cistercians with so strong a hatred that all he says against them requires confirmation, but the fact that Talley had become a Premonstratensian House would excite the sympathy of Giraldus on its behalf, and the persecution by the great Cistercian House of Whitland of the small House of the rival order, would give a splendid opportunity for shewing up the tyranny of the hated Cistercians.

It is true there is no evidence of the original foundation being Cistercian but there is the fact that it is not unknown in the history of the Premonstratensians that they absorbed Houses of rival orders. Halesowen, which became the paternal house of Talley, did swallow up a small religious house at Dodford, near Bromsgrove, which was originally a House of Black Canons, converting it into a Premonstratensian House; so the absorption of a small House of a rival Order was a practice not unknown to the White Canons, and this makes it not impossible that Talley changed from a Cistercian to the Premonstratensian House in the same as was Dodford changed from Black to White Canons. It must, however, be repeated, that there is absolutely no evidence that the change was made, it rests entirely upon supposition, and there is the fact that when first we hear of Talley it was Premonstratensian, and so remained from 1208 to the dissolution. There is no evidence on which the question can be carried further as to what the Order was to which the original House belonged.

2. On the second question, what led to the introduction of a foreign monastic order into Wales?—there is less evidence at present available; all that can be done is to indicate the direction in which further evidence may be sought. Speaking broadly, St. Norbert for his White Canons adopted with a few exceptions the rule of the Austins or Black Canons, the chief points of divergence were that all houses of White Canons should be presided over by an Abbot, over the smaller Houses of the Black Canons, a Prior was allowed to preside. All Abbots were obliged to attend the General Chapter of the Order held every year at Premontre, and to pay every year a fixed rent to the Premontre House. This kept up the close connexion between the Picardy House and its offshoots, and prevented the smaller houses from falling out of touch with the Order, as was the case in some of the small Houses of Austin Canons. There was another feature that may have been the reason for the introduction of the Order into Wales. St. Norbert, in his original scheme, endeavoured to revive an early monastic idea that was one of the great features of Celtic monasticism, that the same monastery should have congregations both of monks and of nuns. What Bridget had had at Kildare Norbert proposed to have at Premontre, the double Abbey. The revival was not a success, and after a few years' trial, it ceased to be a part of the Premonstratensian system, being, it is said, abandoned before the Order was introduced into England. Whether this is so or not, the knowledge that the White Canons were an Order who entertained the idea of reviving one of the great distinctive features of the ancient monasteries of the country, must have forcibly appealed to the Celtic mind. It is also quite possible, and, in fact, there is some slight evidence that it was so, that although the rule as to double monasteries was altered in 1127, the irrepressible female was not ejected by a mere alteration of the Premontre Statutes in a chapter held there. No new double house may have been erected; in fact the establishment of separate houses for White Canonesses in Lincolnshire and in Nottinghamshire shews this to have been so, but the presence of females continued in some of the Premonstratensian Houses here until as late as 1316. A canon was then made in a general chapter of the Order relating to the

Houses in England, which would include those in Wales, forbidding sisters of the Order in houses in the Kingdom of England, who had been accustomed to go in and out of the Houses as other members, and ordering that they should in future cease to do so. This Canon would seem to show that the custom of mixed monasteries survived in England long after its formal prohibition. It is possible that this survival may have led to the establishment of the Order in Wales.

3. The next point, as to the connexion between Talley and Halesowen is one of very great interest, and brings out strongly some of the peculiarities of the Premonstratensians. The ordinary way in which a cell to a religious House was formed, was that a gift of lands was made to a house, and certain monks were sent out to cultivate the land, and make what could be made of it. They established themselves then in a monastery where the rules and services of the House from whence they came were repeated, and then the cell became a permanent appendage to the other House. The Premonstratensians acted differently, they sent out a body of monks who established themselves where they could, and became affiliated to some House of the Order; not necessarily the House from which the colony came. They also, when it was desirable, changed their paternity, and thus became affiliated to other Houses. According to their rule, the only House to which they owed perpetual allegiance was Premontre. As members of that House, all the Abbots attended the general chapter held there. From that, there could be no change; from the particular House to which they were for the time affiliated there could be. Thus a band of monks from a monastery near Calais, came to England in 1147, and established the monastery of Newhouse, which was the first, and should, according to ordinary rules, have been the chief House in England of the Order, but for some reason Welbeck, which was not founded until 1153, became the head house of English Premonstratensians, other houses changing their paternity and becoming affiliated to it. Talley was a house of doubtful paternity. It is not quite clear to what house in England it was first supposed to be affiliated. In 1291, William, Abbot of Premontre, wrote to Edward I. asking for his help. He says the Church of Talley (Thalesken), of our order would, it had long been hoped, be a fertile religious soil, but from the evil ways of the inhabitants, the sterility of the country, and the dishonesty of the district, no fruit had yet appeared. The Abbot, therefore, requested the King to give to the Abbots of Newhouse and Halesowen, who were about to visit Talley, such help as would enable them to carry out their duty, so that evils and evil-doers being removed, the Church might bring forth fruit, and rebels and blasphemers might be brought into subjection. One result of this invitation was that the paternity of Talley was temporarily transferred to Welbeck. Unfortunately, it does not appear from what house the transfer was made. The next year Abbot William confirmed in perpetuity to Welbeck the paternity of Talley.

After enjoying the paternity of Welbeck for about a century, Talley made a further change in its paternity. In 1414 the Abbot of Welbeck by a deed which recited that the paternity of Talley had been made over in perpetuity to Welbeck by the Abbot of Premontre,

made over the paternity to Halesowen for ever. This deed is also said to be a forgery. Talley remained under the paternity of Halesowen without question for the next 60 years. Then Bishop Redman, who had been the Premonstratensian Abbot of Shap and was Bishop of St. Asaph, made a visitation of all the Houses of White Canons in this country, he having been nominated by the Abbot of Premontre as his vicar in England, and a general visitation being part of his duties as such vicar. On the visitation some dispute arose as to the paternity of Talley. The Bishop to settle the matter applied to the Abbot of Premontre to search the register and find out definitely in whose paternity it was, Abbot Hugh, of Premontre, replied he had caused the most ancient of the registers of the Order at Premontre to be searched, and had found that it was not Welbeck. That house never had a share in the paternity, but that the house to which Talley was first in filial subjection was that of St. John at Amiens (Ambienensis), but on account of the great distance between the two houses, the paternity had been transferred to Halesowen. The Premontre register contained no mention whatever of the paternity ever having belonged to Welbeck. Abbot Hugh, therefore, restrained the Abbot of Welbeck from making any claim to it. For the 50 odd years that ensued to the dissolution so far as appears the paternity of Halesowen to Talley was not further challenged. The story is of interest, whether the documents are forged or not, as it shews how lightly the claim to paternity to Premonstratensian Houses was treated, and because it gives a possible clue as to where further evidence as to the foundation of Talley may be obtained. Until the history of St. John of Amiens has been worked up, it cannot be said that the sources of the early history of Talley are exhausted. Another point of interest is what made Talley, if it had any voice in its paternity, select Halesowen, when it changed from St. John of Amiens. That story raises a very curious and interesting bit of local history, but it lies rather outside this paper.

4. Who was "Christian, Abbess of Talley?"

Notwithstanding the doubtful character of the lady's origin, doubtful in the sense of the uncertainty of the existence of her alleged father, Gwaithfod, and possibly the uncertainty of her own existence, it does not seem at all improbable that such a person as the Abbess of Talley existed, while it is difficult to adopt Archdeacon Thomas' idea that there was an earlier House of nuns at Talley before the Premonstratensian, especially as it is difficult to see of what order the nuns would be, at that date, or the more ingenious suggestion of Mr. Edward Owen that the Abbess of Llanlleir is meant, a suggestion that ought to be true on account of its ingenuity. One cannot help feeling that the existence of the expression points to the fact of the early foundation of Talley, and that it was a Premonstratensian House from the outset. If Talley was founded between 1140-1160 it might well be, as has already been stated, that it was a double monastery, and the Abbess was head of the female side. Indeed, the fact of the existence of the title is one of those things that a Cambridge Professor used to call in the Scripture "undesigned coincidences" that point to an early and a Premonstratensian foundation of Talley Abbey. There



RUINS OF TALLEY ABBEY FROM S.W.

is one other point that requires careful investigation, not merely on account of the light it may throw on the history of Talley, but also because it will probably give even further details as to the Welsh Premonstratensians, and that is the history of the small House in Monmouthshire of that Order, St. Kynmarch. If this and the story of St. John of Amiens are carefully worked out, Mr. Owen's remark may then be true "that there remains not much more to do towards the elucidation of the history of Talley Abbey."

ARCHITECTURE OF THE ABBEY.

PROFESSOR TYRRELL GREEN, of Lampeter, in an address on the architecture of the Abbey, illustrated by diagrams, said:—

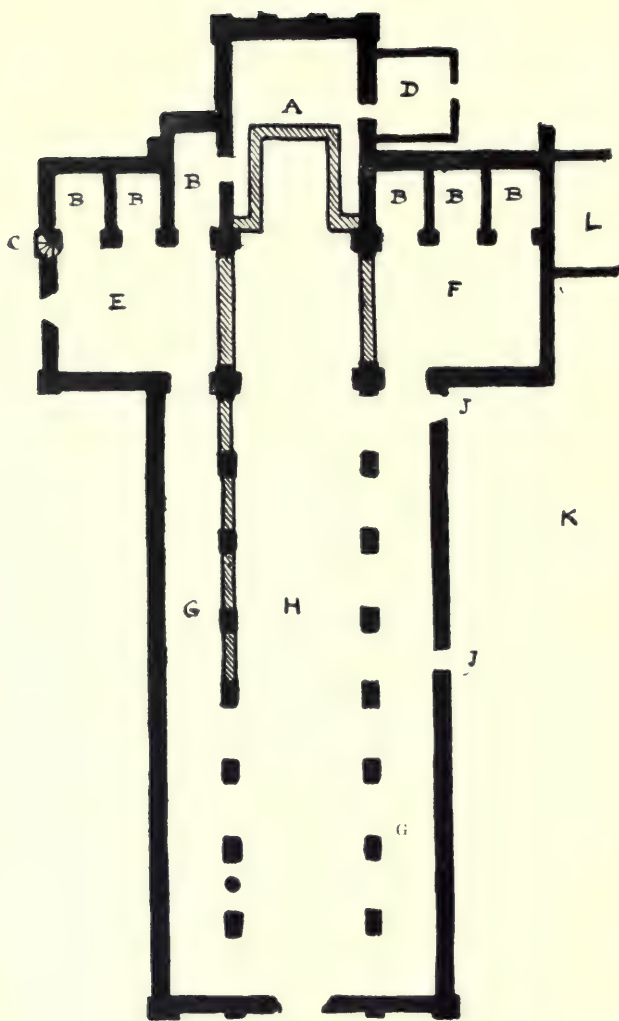
The foundation of Talley Abbey is generally attributed to Rhys ap Gruffydd, Prince of South Wales, just before the close of the twelfth century. This was the same prince who founded the great Cistercian Monastery of Strata Florida in Cardiganshire. The earliest evidence connecting him with Talley appears to be a charter of Edward III. which concerns certain possessions to the house, and refers to "Rhesius Magnus" as the first donor. It is thought that, of those who bore the name of Rhys, Rhys ap Gruffydd best deserves the surname "Magnus." It is clear that the abbey was well established by the early years of the thirteenth century, because about 1214 Gervase, abbot of Talley, became Bishop of St. Davids.

It is known that Strata Florida was a refoundation by Rhys ap Gruffydd of an older house. About two miles to the south of the ruins of the Cistercian monastery may still be seen the remains of the Hen Fynachlog. In like manner the abbey of Talley, whose ruins we see to-day, may very probably have been a refoundation of some earlier institution, because a daughter of Gwaethfoed-Vawr, prince of Ceredigion, is referred to as abbess of Tal-y-llychau (Talley) a century earlier than the date of Rhys ap Gruffydd's foundation.

In the twelfth century the Benedictine had for about five hundred years been the sole monastic rule in Europe, i.e., it was the generally accepted rule of life for the "religious" in the technical sense of the term—for those, whether priests or laymen, who wished to devote themselves to God's service in a life of voluntary poverty, chastity and obedience. The other chief rule of life up to the twelfth century was the Augustinian. This was intended for clergy engaged in the active work of their calling, and was named after the great Bishop of Hippo, who in his house had gathered clergy round him, and, forming a community, in the same sort of way in which the Community of the Resurrection has been formed in our own time, with them lived a disciplined life. It cannot be said that St. Augustine founded an Order, but he set an example of community life for the clergy which was widely followed, and those who adopted it were known as Augustinians. Thus it came about that canons of cathedrals (not of Benedictine foundation) and of collegiate churches lived under the Augustinian rule. In process of time, just as slackness and luxury crept into the Benedictine monasteries, so too the Augustinian canons became less fervent in their devotion and more worldly in their manner of life. The twelfth century, however, was a time of religious revival. It saw the rise of the great Cistercian Order, which was a reformation

from within of the Benedictine—a stern attempt to recall it to its original strictness of life. The same period also witnessed a like attempt to reform the Augustinian rule. The reformed Augustinians were known as Premonstratensians, so called from their first house at Premontre near Laon, in Northern France. To this Premonstratensian Order Talley Abbey seems to have belonged. The Order was introduced into England about 1146, but there were not at any time more than about thirty-six houses belonging to it in our own country, and Talley was the only abbey of the Order in Wales. That the Premonstratensians never became a very popular or wealthy community in this country may be due to two things: first, their houses were subject only to the Abbey of Premontre, the mother house of the order, and therefore were in this land something like foreign outposts, upon which the Britisher, with his characteristic insular prejudice, looked with suspicion; and, secondly, there arose amongst the Premonstratensians no commanding personality or great organising genius to do for the Order what St. Bernard did for the Cistercians.

To come to the buildings at Talley. The plan of the church is of the Cistercian type. In its rectangular and aisleless chancel and in its range of chapels on the east of the transept, it shows the peculiar features of a Cistercian abbey church, and almost exactly resembles Strata Florida Abbey in Cardiganshire. How shall we account for this if we are right in assigning Talley to the Premonstratensian Order? Giraldus Cambrensis tells of the ejection of Premonstratensian canons by the Cistercians in a certain place. The canons appealed to Hubert, Archbishop of Canterbury, and eventually regained their house. Now Hubert was Archbishop from 1193 to 1207, and the Premonstratensian canons referred to must be those of Talley, since there was no other house of the Order in Wales. It appears, therefore, that at the very time when this church was being erected there was a dispute for the possession of it between the two Orders, and for some time while the building was going on the house was in the hands of the Cistercians. May not this account for the Cistercian ground plan of the abbey church at Talley? At the dissolution of the monasteries it was decided to use the abbey church for the parochial services, but as the whole church was much too large for the population, and would prove too costly to maintain and keep in repair, walls were built within the church enclosing part of the choir and four bays of the nave, but excluding the transepts by blocking the north and south arches beneath the central tower. The rest of the building must speedily have fallen into decay, but the fragment around the central tower continued to be used as the parish church down to 1772, when even this was found to be too costly a building to maintain in sound condition. A new church was, therefore, erected to the north of the abbey, where, though since much altered, it still stands, and the stones of the abbey were used for the new building. As a ruin the great church lingered on, gradually getting less through being used as a quarry for structures in the neighbourhood, or through natural decay. It was in 1845 that the last considerable fall of masonry took place. There is now so little left, save the shell of the central tower, that to attempt to reconstruct the church from the mutilated fragments might seem like setting out to reconstruct some prehistoric monster from a shattered bone, but from what we



PLAN OF TALLEY ABBEY.

- A.—Choir. B.—Chapels. C.—Remains of Staircase. D.—Sacristy?
 E.—N. Transept. F.—S. Transept. G.—Aisles. H.—Nave.
 I.—Doors to Cloister. K.—Cloister Court. L.—Chapter House?
 [Solid black line] Original walls. [Hatched line] Walls erected after the Dissolution to enclose
 area from parish church.

know of its history and through excavations conducted under the direction of Mr. Stephen Williams, F.R.I.B.A., of Rhayader, we are able to venture upon the task. The church was cruciform in plan and of great size—the nave alone was 145 feet long and had eight bays, one bay more than that at Strata Florida. There were six chapels to the east of the transept, three to the north of the central tower, and three to the south. A doorway gave access to the church in the north wall of the north transept, and near this may be seen the lower part of a spiral staircase leading to a passage which must have passed above the chapels of the north transept and thence to the belfry. This passage may still be traced in the remaining walls of the tower. In the south wall of the nave are traces of doors which must have led to the cloister. The domestic buildings at Talley were to the south of the church, as at Strata Florida; their site, however, has long been occupied by other buildings and has not been excavated, so that their outline cannot now be determined.

We are told that in the excavations conducted here no carved stone-work of any kind was discovered. The building seems, therefore, to have been quite plain, the walls of rubble plastered over. When the church was built (i.e., at the close of the twelfth and beginning of the thirteenth centuries) the prevailing style of architecture was the transition from the round-arched Romanesque to the early Pointed style, or perhaps the earliest form of Pointed which is generally known as Early English. Pointed arches were evidently used by the builders of Talley for construction—i.e., where there was any great weight to be supported. Thus the arches at the base of the central tower are pointed; so, too, probably were the arches dividing the nave from the aisles. Some of the smaller openings, however, such as doorways and windows may very well have been round-headed, a conjecture supported by the fact that the small belfry-light still remaining in the east wall of the tower has a semicircular head. In the Transition period we often find the round arch thus retained for smaller openings, while the pointed form is used in the main structural arches of the building, as, e.g., at Kirkstall Abbey (Yorks) and Buildwas Abbey (Salop). Talley Abbey was evidently an example of what may be called the Early Welsh Cathedral or Collegiate type, belonging to the same class as the still complete Early-Pointed churches of Brecon Priory and Llanbadarn-Fawr, and the later churches of the same general plan at St. Asaph Cathedral and Laugharne (Carmarthenshire). The typical feature of these churches is the great area covered by the central tower. The enormous size of the tower at Talley may still be gathered from its ruins; it measures 38 feet across at the base and must have been, in its proportions, second only to the tower of St. Asaph Cathedral amongst the church towers of Wales. Upon the outer face of the remaining walls of the tower may be seen the marks which show that the pitch of the roof has been altered several times. Upon the east wall are three such marks. The loftiest of these three chancel roofs was no doubt the earliest, and the lowest is the latest in date, indicating the level of the roof of that part of the choir which, after the dissolution of the abbey, was walled in and retained for use as the chancel of the parish church.

From what has been said it is clear that Talley Abbey must have been a very impressive church, though not because of any elaborate carving or rich adornment, but simply from its noble proportions and massive grandeur. Especially, when viewed from without, must its tower have stood out boldly like a great fortress, as though intended as a reminder to men for all time of where their true refuge and strength lay. Even now, as we gaze upon its battered ruins, we must be impressed by it; its message can scarcely go unheeded, and we are constrained to exclaim:—

Guardian and monitor of all our days
Like fortress stern, thou bad'st men hope and dare.
Thy bells as angel-voices word on word
Chiming with sweetest music in the air
Called up men's hearts to Heaven, that they might praise
The tower of hope eternal—Christ the Lord.

MR. GEORGE EYRE EVANS, Aberystwyth, secretary of the Carmarthenshire Antiquarian Society, was in attendance, and gave valuable assistance. The Rev. J. Alban Davies, vicar of Talley, also acted as guide, and pointed out the chief features of the Abbey before and after the meeting.

On the return journey, the party drove through the grounds of Edwinsford, being unable, owing to lack of time, to accept the kind invitation of Sir James Drummond to visit his mansion. The drive was continued to Alltymynydd Sanatorium, where a splendid concert was held, at which Earl Roberts and a distinguished company were present. Professor Green said they had collected a sum of money at Talley for the Sanatorium, and Alderman Edw. Evans, J.P., on behalf of the Antiquarians, handed to Dr. Adams, the medical superintendent, the sum of four guineas, the amount of the collection at Talley Abbey.

At seven o'clock, the journey was continued to Lampeter, where, at 8.30, the party sat down to dinner at the Black Lion Hotel. At the post-prandial proceedings, speeches were delivered by Mr. Frank Lloyd, Lampeter; Mr. Emery, of Wells; the Rev. J. F. Lloyd, Dr. Lloyd, Tregaron; Mr. John Rowlands, Professor Tyrrell Green, and Mr. Walter Davies, Lampeter.



CARDIGANSHIRE ANTIQUARIAN SOCIETY.—AT GOGREDDAN, SEPTEMBER 23TH, 1909.

MEETING AT GOGERDDAN.

THE members of the Cardiganshire Antiquarian Society, at the invitation of the President, Sir Edward Pryse, Bart., and Lady Pryse, held a meeting at Gogerddan on Wednesday afternoon, September 29th, 1909. The occasion was favoured with delightful weather, and there was a large attendance, including members from all parts of the county. The meeting, which was held on the lawn in front of the house, was presided over by Sir Edward.

THE PRESIDENT, in his opening remarks, said the Society had been started to fill a long-felt want. There were a great number of antiquities, and they would carry out excavations in the hope of finding other antiquities. At present there were old stones bearing interesting inscriptions, which were used as gateposts, and the Society would be able to do much to preserve these relics of a bye-gone age. There were a great number of things about Gogerddan, which to his mind pointed to an older age of civilisation than even the Roman age. He referred to the camps. He was taken up to the one near Gogerddan recently, and shown a part of it, which he was not aware of before, although he had been born and bred on the place. From what his military experience taught him, he was forced to the conclusion that whoever made those camps were cleverer than any of the engineers they had at the present day. When he came to realise also how the camps were situated it was quite clear that the Gogerddan camp was the key to the situation. It was his private opinion that these camps existed long before the Roman period, and he was perfectly certain that the men who made them were the finest engineers in the world, and that they must have had artillery of at least 15 lb. calibre. Sir Edward said he hoped the Society would be able to give him some enlightenment as to the two old stones in the Gogerddan race course. The theory in that part of the country was that a giant was buried there. He must, however, have lived in pre-historic times, because he must have measured 330 feet 9 inches. He sincerely trusted some member of the Society would be able to enlighten them on the subject.

MISS EVELYN LEWES, of Tyglyn Aeron, then read the following interesting paper on the History of Gogerddan:—

Gogerddan is situated in a district which was known in olden times as the Cantref, or Hundred, of Genau'r Glyn, a country where a certain suggestion of romance still seems to cling about the ancient place-names; and as the study of these local appellations may be considered one of the by-paths to be pursued by members of an Antiquarian Society, it will perhaps be permissible to mention two or three of them to-day. For frequently these Welsh names which our English neighbours are apt to term unpronounceable serve as really valuable links to connect the mind with some otherwise forgotten person or historical incident. For instance, who can hear of the village of Taliesin without seeing some dim vision of the sixth century, when the Cantref of Gwaelod

was inundated by the sea in a single night, and when Taliesin, the Chief of the Bards of Britain consoled the heart of the unfortunate Prince Elphin with poetry and song.

Llanbadarn Fawr, the name of the parish wherein we are now standing, is linked to the same period, for the name is derived from the dedication of the church and naturally suggests a picture of Padarn, the saint and bishop who came to Wales with his cousin St. Cadvan about the year 516, and who is referred to in the Welsh Triads as one of the "Three Blessed Visitors," and who founded here an Episcopal See, of which he became bishop. In the seventh century Llanbadarn lost its Episcopal privileges as a result of the evil behaviour of the inhabitants who murdered their bishop, the unfortunate victim being, it is generally supposed, Bishop Idnerth, buried at Llanddewi Brefi. In 987 the church was destroyed by the Danes. This was the age of the tribute of the Black Army, when Meredith, Prince of Wales, was forced to pay these dreaded invaders a penny for every person within his dominion, so it does not seem unlikely that these foreigners may have constructed some of the old camps in this neighbourhood. Again, in 1038, Llanbadarn suffered violence when Gruffydd ab Llewelyn fought for its possession and wrested it from Howel ab Edwin.

The eleventh century also reveals the figure of Gwaethfoed Fawr, Prince of Ceredigion and Lord of Cibwyr, who is celebrated in the Triads as one of the three "Haulogion Teyrnedd," "Bandwearing Princes," who like the primitive Kings of Britain, wore bands instead of crowns. Gwaethfoed Fawr was descended from Gwyddno Garanhir, the sixth century Prince, who lost his domaine when the sea swept over the Cantref of Gwaelod. One of the sons of Gwaethfoed became lay-abbot of Llanbadarn Fawr, and in 1188 entertained Baldwin and Giraldus when they were on their celebrated tour through Wales, being himself at that time a very old man.

The name of Gwaethfoed is of especial interest to-day because the family of Pryse of Gogerddan descends from that Prince of Ceredigion, and still bears the coat of arms of Gwaethfoed, namely, the familiar black lion rampant on a golden shield.

The name Gogerddan appears to have been originally Gogarthan. In William Owen Pugh's Welsh and English Dictionary the meaning of the word gogarth is given as a little buttress or ridge, therefore, it may have come from *Gogarth*, a ridge, and a fortified hill; both words suggesting that long years before the oldest mansion of Gogerddan was even thought of a gogarth, or fortified place, of some importance must have existed near here. In support of this theory we have the old camp on the hill, opposite the house, which some authorities adjudge to be of British origin, whilst others incline to the belief that it is a relic of the Roman occupation or the work of the Danish invaders of the tenth century; an interesting question which we must leave the more learned members of the Antiquarian Society to solve satisfactorily.

A special feature in connection with this fortification is the mound, which is outside the actual camp, and about four hundred yards from the old shelter trench, and which may very possibly be the burial place of some chieftain of the ancient castell.

Sir Samuel Meyrick, who furnished such a full and valuable pedigree of the Pryse family in his *History of Cardiganshire*, described the house of Gogerddan, as seen in the early part of the last century, with rather disappointing brevity, merely remarking that "Gogarthan stands in a forest of fir and has a very respectable appearance." He added, "It is celebrated as the birthplace of Rhydderch ab Jevan Llwyd, a poet of the first rank, who lived in the age after Dafydd ab Gwilym." The statement that Rhydderch lived in the age after Dafydd ab Gwilym is somewhat puzzling for the following reason.

There is a little homestead in this parish known as Bro Gynin, which would appear to mean Gynin's Lland. Who the original Gynin was might be hard to say, but no doubt some of us have visited that place feeling more or less convinced that it was the birthplace of the greatest of our Welsh poets, Dafydd ab Gwilym, and that it was to Bro Gynin, his paternal home, that he retired in his declining years of life. The greater number of the biographers of this poet agree in stating that he was born about the year 1340 and died about 1400. In the collection of his poems, published by Owen Jones and William Owen in 1789, may be seen, on page 468, an elegy on Rhydderch ab Jevan Llwyd o'r Gogerddan. This same elegy is also included amongst the poems of Dafydd ab Gwilym given in "*Gorchestion Beirdd Cymru*." It, therefore, does not seem possible that Rhydderch lived at Gogerddan in the age after Dafydd ab Gwilym, if that bard really composed the elegy.

It has, however, been suggested by more recent authorities that the Rhydderch, whom Sir Samuel Meyrick mentions, was not himself a poet, but that a son of his, Ieuan, who is known to have won literary distinction and whose poems in MS. may now be studied at the Welsh National Library, may possibly have been born at Gogerddan. This Ieuan ap Rhydderch ap Jevan Llwyd, probably outlived Dafydd ab Gwilym.

But although we would like to believe that the old house of Gogerddan stood here when Dafydd ab Gwilym lived at Bro Gynin, there is, unfortunately, no actual evidence that it did so; and indeed it is generally understood that the original mansion was built some sixty years after Ab Gwilym's death, that is in 1460.

On the other hand, it would be interesting to know when and by whom the ancient and well-known air, "*I Blas Gogerddan*," was composed, as the Welsh words seem to point to some story of the house of Gogerddan during a period of warfare, which might perhaps be that of the Wars of the Roses in the 15th century.

Rhys, who figures in the family pedigree as "of Gogerddan," was the great-grandson of Rhydderch, who was descended from Gwaethfoed, Prince of Ceredigion, and who lived in the Vale of Ayrn. This Rhys seems to have migrated thence to Gogerddan and his son, Richard ap Rhys, afterwards knighted, became known in course of time as the first Pryse of Gogerddan. His son, John Pryse, married Elizabeth, a grand-daughter of Sir Thomas Perrot, who was descended from the Earl of Norfolk, a son of Edward 1st., King of England, by his second wife, Margaret of France. This John Pryse of Gogarthan

was one of the council of the Marches of Wales and a member of Parliament in the reign of Queen Mary (1553-1555).

He was succeeded by his son, Sir Richard Pryse, Kt., who appears to have been that Sir Richard Pryse, known as "Lord of Geneu'r Glyn and Tregaron," who entertained Lewys Dwnn when the celebrated Welsh herald visited Gogerddan to draw up the family pedigree in 1588.

In 1641 another Richard Pryse of Gogerddan was created a baronet by Charles 1st., and he married Hester Middleton, daughter of Sir Hugh Middleton, the famous projector of the New River, whilst his second wife was the widow of the famous painter, Vandyke. The fourth Baronet, Sir Oarbury Pryse, died unmarried in 1694, whereupon the baronetcy became extinct, and the Gogerddan estates passed to his kinsman, Thomas Pryse, of Glanvraed.

Lewis Pryse, the next representative of the house of Gogerddan seems to have departed from the former Parliamentary traditions of the family, for he actually received in April, 1717, a letter from the Jacobite Earl of Mar, then at Innsbruck, inviting him to assist James Stuart, the so-called Old Pretender, to recover his lost kingdom. This interesting letter exists in manuscript in the Peniarth Collection now in the National Library at Aberystwyth, and may possibly have given rise to a legend still whispered in the neighbourhood that some ardent Jacobite member of the family once concealed Bonnie Prince Charlie in a secret chamber of the old mansion.

The later history of the Pryse family is more or less well-known to all who have studied the monuments in Llanbadarn Church, and it is hardly necessary to state that members of this house have for centuries past done their duty to their country as Members of Parliament, Lord Lieutenants and officers of the Army; whilst all will remember that the Baronetcy was revived by royal licence in 1866 in favour of the late Sir Pryse Pryse, a great-grandson of the heiress Margaret Pryse who married Edward Loveden Townsend of Buscot Park, Berkshire.

The older part of Gogerddan was the same in 1745 as seen to-day. To judge from estate plans a terraced front and ornamental grounds were added about the year 1750, whilst in the early part of the last century an old portion of the house was pulled down, which may possibly have included some of the original 15th century buildings. The modern wing of the house was built in 1860 by the late Sir Pryse Pryse.

PROFESSOR ANWYL, of the University College, Aberystwyth, was the next speaker and in the course of an address on the value of a County Antiquarian Society, he said:—It was a great pleasure to me to hear when away from Aberystwyth during the College Vacation of the formation of an Antiquarian Society for Cardiganshire, and I desire to congratulate the founders of the Society most cordially upon the excellent beginning which they and those who have worked with them have been enabled to make. As President for the present year of the Antiquarian Society of the sister county of Carmarthen, I have much pleasure on behalf of that Society in conveying to the new Society of Cardigan our heartiest felicitations and good wishes. The subject to which I propose to ask your kind attention for a short time this afternoon is that of the value of a County Antiquarian Association. In speaking of a County Association, I do not wish to ignore the value

of other societies founded on a different territorial basis, many of which have done, and are doing admirable work. Sometimes, in a large county a society may confine itself with advantage to an area smaller than that of a county, especially to a district which has very marked antiquarian features of its own. On the other hand, there is sometimes a distinct gain in having societies which deal with a group of counties or with a whole country. For example, there are many archaeological problems in South-west Wales which might, with advantage, be studied by a society formed of representatives of the three counties of Cardigan, Carmarthen and Pembroke. The foundation of societies dealing with a larger or smaller area than a county is perfectly compatible with the foundation of a county society such as the present. Though county boundaries sometimes obscure archaeological affinities, yet in the main they have an archaeological and historical significance and this fact, together with the importance of the county as a recognised unit for administrative and similar purposes makes it often highly convenient to place even antiquarian societies on a county basis. In the case of Cardiganshire, in spite of certain minor local differences, the county has a certain distinctiveness which is generally recognised both within and without the borders of the county itself, and the idea of a county society for the purpose of antiquarian study and research seems so natural that it seems strange that the society was not founded long ago. It is possible, however, that the county was too much occupied with the present and the future to pay much collective attention to its past history. At the same time the county has not been without its antiquarian workers and men interested in their work. Those who have been so joined in the bonds of a common interest have felt themselves to be no less real a society, though the links between them were not visible, and Cardiganshire has greatly profited through the hearty co-operation in the study of its past life of kindred spirits. The formal constitution of a county antiquarian society will serve both to reveal the co-operation that exists and also to give it new aids and new incentives for the future. Moreover, a visible and formally constituted society helps to attract public attention to its aims, and to increase the circle of those who sympathise with its work. Nor should one forget the immense importance in human affairs not simply of silent co-operation at a distance with or without correspondence, but also of the co-operation of men who are face to face, who compare and exchange ideas, who converse with each other and whose minds and interests thereby so to speak interpenetrate. Not the least advantage of a county society such as the present will be its service in bringing into actual converse with one another men and women who have a mine of local antiquarian knowledge but who might otherwise rarely if ever meet, and if they met the exigencies of the moment might hardly lead their thoughts to the mutually congenial topic of archaeology. Nor should it be forgotten that in matters of local history, as for example in the case of the Victoria County Histories we are tending more and more to treat the county as the unit, and outside inquirers look for some record of such history and research written on the county basis. The Ancient Monuments Commissions, too, in England, Wales and Scotland tend to gather their information

by taking county after county, and the results of their investigations will probably be published on the same basis. It is hardly necessary, I venture to think, to say more in order to show the desirability of giving the county as a unit its due place in the formation of a new archæological society in this part of Wales. A word, perhaps, may be said as to the claims which Cardiganshire has upon the antiquary. In preparing a paper, which I had the honour of reading some years ago before the Cambrian Archæological Association, on "The Early Settlers of Cardigan," I could not help observing that Cardiganshire was not conspicuous for an abundance of remains of the Stone Age; the Cromlech for example, is almost non-existent in the county. On the other hand, one of the finest specimens of Bronze Age shields in the British Isles was found in this county at a place called Rhydygors, near Aberystwyth, and now forms one of the gems of the prehistoric collection of the British Museum. It is a beautiful round shield, the face of which is covered with a series of alternating concentric rings of bronze ridges and bronze rivets. In the British Museum Bronze Age catalogue it holds an honoured place by being represented on the frontispiece. Further, there was found near Llandyssul a beautiful specimen of a late Celtic bronze collar, very similar to one found at Wraxall in Somersetshire, with the characteristic late-Celtic ornamentation. Certain late Celtic remains, too, were found near Penbryn, and there are various indications that certain parts of the county, at any rate, came into touch with some of the leading zones of pre-Roman metal-working in Britain. Then again, in Roman times there was certainly a station, probably a trading centre, at Llanio (Loventium) and the rivers Teifi and Ystwyth are mentioned by geographers of the period of the Empire. It would not be at all strange if the lead mines of North Cardiganshire, like those of Montgomery and Flintshire, were worked in Roman times not only for the sake of the lead, but also for the silver. The Roman remains of the county deserve close scrutiny. Nor again, should we forget the camps of the county, which happen to be specially numerous in the northern area. Later on, perhaps the Society may be able to help in determining the periods to which they belong, and so solve a problem which has long puzzled archæologists.

Nor is it to the remote past only that the Society should turn its attention. Ancient buildings, both lay and ecclesiastical, will find a place in the interests of the Society, and will, doubtless, appeal even more than the Roman and pre-Roman periods to many of the members. Nay, more, the Society should not overlook even those antiquities which are not very far removed from our time as years go, but which, through the rapid march of modern life seem now as remote from our own time almost as the tools of prehistoric man. I refer, especially, to older types of agricultural implements and the like. A careful search through the county on the part of men who thoroughly know the ground will, doubtless, bring to light many antiquarian objects which in the past have received but scant attention, and the County Antiquarian Society of Cardigan may have a most honoured place in the light which it will throw on the past history of man in these islands and in Western Europe generally.

THE REV. CHARLES EVANS, vicar of Ysbytty Cynfyn, delivered a Welsh address, in which he gave some interesting biographical details of a former head of the Gogerddan family, Sir Carbery Pryse. Mr. Evans also enumerated several strange place-names in North Cardiganshire, and suggested hypothetical origins of such names.

MR. GEORGE EYRE EVANS, Aberystwyth, gave an account of Broncastellan Gaer, which he surveyed in February last at the request of Colonel W. Ll. Morgan, R.E., a member of the Royal Commission for the Preservation of Ancient Monuments in Wales and the Marches. It crowns the summit of the wooded eminence, 139 feet above sea level, immediately in front of Plas Gogerddan. The "Camp"—as it is locally known—is, to-day, practically in the same condition as always remembered and described by the oldest men on the estate. The camp is placed on the hill which faces Clarach shore, and has Pen-y-garn on its right hand and Gogerddan on its left slope. The north, east and west sides are strongly protected by a double ditch and rampart. Its general shape is oval, its longest diameter being just over 300 feet. The steep hill on the south, or Gogerddan, side does away with the need of any artificial vallum there. The camp has two excellently preserved entrances, facing due east and west respectively. The western gateway, facing Clarach Bay and shore, the direction from which an enemy would be expected, is further strengthened by a curtain or circular mound, marked "Tumulus" on the ordnance map. The more the camps are investigated, the more the old idea of Neolithic and Bronze Age camps disappears. The camps of the Iron Age immediately preceding the Roman invasion are very distinct, and cannot be mistaken; most of our Welsh Camps are of the Roman-British or Danish periods. Adjacent to the curtain or mound in front of the entrance, say 80 yards off, is a spring of water, which, says Sir Edward, "has never been known to fail." Reeds and rushes always grow there. From the Gaer can clearly be seen the camp of Pen Dinas—Royal Pen Dinas—Castell Gwalter, Cae Pwllglas, Darren and Pen-y-Castell. Sir Edward strictly prohibits any disturbance whatsoever, of the ramparts, curtain-mound, or other parts of the Camp: low gorse and "cover" occupy the inside area.

PROFESSOR TYRRELL GREEN, St. David's College, Lampeter, said that three different localities, Strata Florida, Talley, and the neighbourhood of Gogerddan claimed the last days of Dafydd ap Gwilym and the ubiquity of the great poet might afford research work for the Society. He deplored the lack of interest which people of the county showed in antiquities close to their own doors, and said one of the first things for the Society to do was to awaken interest. The Society had a good start, but as it continued to flourish and was able to collect subscriptions it hoped to engage in excavations of historic sites and other work of that kind. He hoped to arrange for a gathering at Lampeter in the first week in November, and they hoped by that time to have embarked on the excavation of the site of the old St. Thomas' Church in that town. The Society also hoped to issue a publication. Professor Green also spoke of the way the Society created a bond of common interest among people who differed widely on questions of religion, education, and politics. A Society like this would help them to under-

stand one another better, and to trust one another better when they came to discuss questions on which they did not quite agree.

THE REV. J. F. LLOYD, vicar of Llanilar, the secretary, announced that the Society had 164 members, all of whom had paid their subscriptions. It was intended to open an exploration fund, and a collection would be made toward that object that day.

The members were afterwards entertained to an "at home" by Sir Edward and Lady Pryse.

The famous old Gogerddan pedigree roll was on view, in charge of Mr. Herbert M. Vaughan, Llangoedmore.

THE SOCIETY'S DINNER AT ABERYSTWYTH

IN the evening of September 29th, after the Gogerddan meeting, the members, to the number of over fifty, sat down to dinner at the Talbot Hotel, Aberystwyth. The chair was occupied by Sir John Rhys, Principal of Jesus College, Oxford, and the vice-chair by Alderman C. M. Williams, Aberystwyth. There were also present Professor Tyrrell Green, chairman of the Executive Committee; the Rev. J. F. Lloyd, Llanilar (hon. secretary); Alderman Edward Evans (treasurer); Professor Scott, St. David's College; Mrs. Davies, Feathers Hotel, Aberayron; Mr. T. Jones, Tregaron; Mr. Phillips, Manor Hall, Aberayron; Dr. John Morgan, Pontrhydygroes; Alderman E. P. Wynne, Mr. Arthur Jones, North and South Wales Bank, Aberystwyth; Mr. D. Evans, Llanio; Mr. David Samuel; Mr. W. J. Williams, Llanafan; the Rev. Howell Price; Mr. Denis H. Davies, Lampeter; Professor Anwyl, Aberystwyth; Mr. E. Williams, chief constable; Mr. John Morgan, Castle-terrace; Mr. T. W. Powell; Mr. J. B. Kitto, London and Provincial Bank; the Rev. T. Owen Evans, Devil's Bridge; Mrs. Lloyd and Miss Lloyd, Llanilar Vicarage; Mrs. Tyrrell Green and Miss Tyrrell Green, Lampeter; Miss Williams, Lledrod Vicarage; Miss Jones, Ystrad Meurig Vicarage; Miss M. E. Jenkins, Llangwryfon Vicarage; Mr. and Mrs. D. W. Jenkins, Ysbytty Ystwyth; Mr. and Mrs. Osborne Jones, Swyddfynon; the Rev. W. Francis, Ystradmeurig; Mr. Basil Adams, Alltymynydd; Mr. Denis Tyrrell Green, Lampeter; Mr. Richard Jones, Graig Goch; Mrs. Evan Williams, Ystradmeurig; Mr. N. H. Thomas, Aberystwyth; Miss Norrie Jones, Tregaron; Mr. G. Dickens Lewis, Aberystwyth; Miss Nellie Lloyd, Tregaron; and Mr. D. J. Davies, Lampeter.

The Chairman, on rising to propose the toast of "The King" was warmly received. Speaking in Welsh, he said it was in Aberystwyth he saw his Majesty last, and there was no need for him to tell them how he had progressed since then.

The toast was drunk with musical honours.

Mr. David Samuel, M.A., head-master of the County School, proposed "Success to the Cardiganshire Antiquarian Society." He said they had had evidence of the fact that it had started well, and he trusted it would not be a short-lived society. He had seen societies in Aberystwyth and the immediate neighbourhood begin very well and continue for a time very prosperous, but later on they had shown signs of decrepitude and decadence. He trusted the Cardiganshire Antiquarian Society would have a very long life, indeed. He was extremely obliged to the promoters of the Society for the magnificent work they had done in connection with its initiation. They had been singularly fortunate in the people at the head of affairs. He thought they should consider themselves happy in having such a gentleman as Sir Edward Pryse as president. They were also fortunate in securing the services

of the Rev. J. F. Lloyd as secretary, who had worked like a Trojan in setting the machinery on its work. If in time also—although he did not apprehend such a misfortune—the Society got short in its finances he had no doubt their treasurer (Mr. Edward Evans) would be strong enough to relieve them of all their difficulties. Then again he could not conceive a better and a worthier man as chairman of the executive committee than Professor Tyrrell Green. Mr. Samuel went on to suggest that the Society could take up the subject of the castles in the county, while old books might very well come under the purview of such an association as this. Then there was the question of place-names, and he had always thought that in a county like Cardigan a good deal could be done in finding out the history of educational movements in the county. In conclusion, Mr. Samuel said there was one thing—apart from all things antiquarian—that he liked about a Society of this kind. It was like the eisteddfod. It knew no particular religion and no particular view or theory of education. (Applause).

Professor Scott, of St. David's College, Lampeter, proposed, in a few well-chosen words, the toast of the health of Sir John Rhys.

Sir John, in responding, said he came there on the condition that he was not to have to make a speech. He had not got one, and did not intend to give them one. (Laughter). Sir John then sent the company into roars of laughter by a humorous sally at the expense of Professor Anwyl and the Chief Constable of Cardiganshire, both gentlemen of portly frames, who sat on either side of him. He said that, unfortunately, he did not know the Bible in English, but his position that evening brought to his mind the Welsh verse, "Isachar sydd asyn asgyrnog, yn gorwedd rhwng dau bwn" ("Isachar is a strong ass, couching down between two burdens"). Proceeding, Sir John said the presence of the Chief Constable at his side gave him great reason to rejoice. He was delighted that the Society had annexed the police—(laughter)—because he knew that in his own native county of Cardigan there was no crime, and he was told there was no game, the poachers having disposed of it. (More laughter). A pupil who came to him the other day from the Far West wanted to have lectures on the Celtic tendency to tell lies. (Laughter). He did not discuss the matter with him, but he told him he never lectured on tendencies, but that he would teach him some Welsh if he would sit down and learn. He did not think the young man cared very much for that—it was much too tame; he wanted fireworks. (Laughter).

Proceeding, the distinguished principal said he very much wished that the society had been started long ago, and that the fathers and mothers of the present members had been antiquarians. They might then have prevented some of the vandalism which had taken place in the county. He remembered remonstrating with an incumbent of a celebrated church in that county. "Why did you," he said, "put that inscription in the wall in several pieces far away from one another?" "Oh," he replied, "the masons did it while I was at lunch one day." "Well, I said to myself," continued Sir John, "the masons must have learnt to work very much faster than when I used to watch them at Aberceiro." (Laughter). "I did not like to suggest," continued the

speaker, "that he had been unconscionably long at his lunch; that was really the other alternative." (Laughter). "But I know," added Sir John, "that some things in the county have taken on greater rapidity than they ought. I notice now, when I go into a church or chapel, that they actually put a trot into the Old Hundredth." (Much laughter). Speaking of place-names in the county, Sir John said he hoped the secretary of the Ancient Monuments Commission would go over to Dyffryn Castell and explore what the "castell" there meant; also another name, "Esgyrllu," which reminded him of an old lead mine where he used to work when he was twelve, and had they not gone bankrupt—he did not know, but, perhaps, he helped to make them bankrupt—(laughter)—he would probably have been working at Esgyrllu Mine till this day.

Mr. John Morgan: You have been a good worker.

Sir John: You are a journalist. (Loud laughter).

Continuing, Sir John said there were lots of curious names about the country. Some of them suggested the use of a spade and the pick, and they might possibly discover what lay underground. Opposite his old home there were two or three "Disgwylfas." What was the meaning of that? It was the place that they expected the sudden raids from. And below one of them was a farm called "Y Dinas," not "Y Ddinas," as they made it now. Then at Devil's Bridge they came across a name which had exercised his mind very much, namely, "Erwbarfau," or the acre of the beards. What on earth did that name mean? He hoped the Society would draw up a careful list of the antiquities of the county, and also dig in some of them, provided they could find a proper man to direct the work, or else it was much better to leave it alone. There had been important diggings going on at Caersws, and several of the Aberystwyth students had been very well trained there so that they might be utilised to do something in this way if they could be got hold of. He hoped, as Mr. Samuel had said, the Society would not lapse into nothing. They would find by getting a complete catalogue of the antiquities in the county that they were much more numerous than they imagined them to be. The Chief Constable could tell them of some curious names that were still used in the Petty Sessional documents, such as Upper and Lower Moyddin, and he informed him that Tregaron was in the Petty Sessional district of Penarth. Now, where was Penarth? He would very much like to see these things made clear if possible. Sir John concluded by thanking the company for the manner in which they had received the toast of his health.

The Chairman gave the toast of "The Press," to which Mr. W. R. Hall responded.

The toast of "The Host" was submitted by the Rev. J. F. Lloyd, and was acknowledged by Mr. Cast.

The proceedings ended with the singing of the Welsh and English National Anthems:

VISIT TO LAMPETER.

THE members of the Cardiganshire Antiquarian Society paid a visit to Lampeter on Wednesday, November 3rd, 1909, when there was a large gathering of the members from all parts of the county. They were met at the Railway Station by Professor Tyrrell Green, representing St. David's College, and the Mayor (Alderman Timothy Richards) and members of the Corporation, attired in their official robes, and all marched in procession to the Town Hall. Amongst those present were Sir Edward Pryse, Bart., Gogerddan (the president) and Lady Pryse, the Lord Lieutenant of Cardiganshire and Mrs. Davies-Evans, Highmead; Mr. J. Ballinger, librarian of the Welsh National Library; Chief Constable Williams, Mr. David Samuel, M.A., headmaster of the Aberystwyth County School; Alderman E. P. Wynne, Aberystwyth; Mr. and Mrs. Powell, Tregaron; Professor Tyrrell Green (chairman of the executive committee); Alderman Edward Evans, J.P., Aberystwyth (treasurer), and Rev. J. F. Lloyd (secretary) and Mrs. Lloyd, Llanilar.

THE MAYOR'S WELCOME.

At the Town Hall, where an exhibition of local antiquities had been arranged, the Mayor extended to the Society a hearty welcome to the town of Lampeter. Proceeding, he said: Although Lampeter has only a population of about 2,000, we are placed in a very respectable position and considered in the front respecting commerce and education. The holding of the Assizes, Quarter Sessions, and County Council meetings here is a proof of its importance. The ancient history of our model little town can be traced back to the eleventh century when Owen Gwynedd destroyed the castle of Pontstephen. It has been a puzzle for generations as to the derivation of the name Lampeter Pontstephen, Llanbedr—Pontstephan. It was written Llanbed and Llanbet. We all know of the present Tivy Bridge. But the first bridge was built by Rhys ap Dafydd, ap Rhys of Pencarreg in the fourteenth century at his own expense, and was erected several miles lower down than the present one. Lampeter once could boast of a great number of castles, one on the Bryn, another on the College grounds, which was known as Castell Stephen, another where Castellbuged farm now stands, and of course we must not overlook the Castle Hotel, which is near where St. Thomas' Church stood many years ago. And our town had a Priory once, just where the Post Office now stands. According to your arrangements I understand you intend visiting to-day the site of St. Thomas's Church and Ffynonbedr. But why not visit Maesyfelin which was built in 1643 by some of the Lloyds of Alltgyrodyn, and the love tale of Samuel Pritchard should be read by every Welshman, The poetry composed by Vicar



CARDIGANSHIRE ANTIQUARIAN SOCIETY—AT ST. DAVID'S COLLEGE, LAMPETER, NOVEMBER 3RD, 1909.

Pritchard respecting his son Samuel's connection with Maesyfelin is most touching.

Melldith Duw fo ar Maesyfelin.
Ar bob cangen a phob gwreiddyn,
Am dowli blodau tref Llandyfri
Ar ei ben i Dywi i foddï.

Some very interesting ruins of Castell Ffynonbedr where Sir Herbert Lloyd lived in the 17th century can now be seen, and some englynion composed by Davies, Castell Hywel, are most suitable to the state and conditions of the ruins to-day. It is said that the Black Lion Hotel is the oldest dwelling house in the town. It was built in 1700. Quarter Sessions were held at Lampeter in 1739 in the dwelling house of a certain David James, inn-keeper. One hundred years ago Lampeterians were described as: Clamp o ddynion praff, glew a phybyr, ysgwar a lysti, hoew, gwrldgoch, ac iachus. Dressed in homespun, speaking strong Welsh in fairs, markets, shops and workshops, and very good for bargains. One hundred years ago and less tradesmen from Carmarthen and Cardigan attended our fairs and markets loaded with various kinds of goods for sale. But those days are gone. The Lampeter tradesman has risen to the occasion, and is up-to-date in every branch of trade. Fifty years ago, Lampeter was noted for hand-sewn boots and home-baked bread. But to-day, it is noted for its printing establishments, steam bakeries, and as a centre of education. (Applause).

A general meeting of the Society followed, at which the election of Sir Edward Pryse as president, was, on the proposition of the Secretary, unanimously confirmed.

Sir Edward, in acknowledging the honour conferred upon him, said he hoped the Society would go on and flourish and continue its good work. (Hear, hear). As president of the Society he also thanked the Mayor and Corporation for the very kind way in which they had received the Society that day. He thought it was only right that Lampeter should be one of the first places to be visited by the Society on account of its historic associations, and also on account of the great part it took in the affairs of the county.

Alderman Edward Evans and the Rev. J. F. Lloyd were unanimously re-elected treasurer and secretary, respectively, for the ensuing year.

The following were elected members of the Executive Committee:—Professor Tyrrell Green; Rev. T. O. Evans, Devil's Bridge; Rev. Charles Evans, Ysbytty Cynfyn; Rev. E. J. Davies, Capel Bangor; Chief Constable Williams, Professor Anwyl, Dr. Lloyd and Mr. Thomas Jones, Tregaron; Mr. Denis Davies, Mr. Roderick Evans, and Rev. W. Ll. Footman, Lampeter; Mr. George Eyre Evans, Aberystwyth; Mr. Herbert Vaughan, Llangoedmore; Miss Evelyn Lewes, Tyglyn Aeron; Rev. J. N. Evans, Llanygi; Mr. D. D. Evans, Llanio; Capt. Bertie Davies-Evans and the Vicar of Llanybyther.

THE EXHIBITION.

A brief description of the various articles in the exhibition was given by Mr. GEORGE EYRE EVANS. He pointed out the importance of these local antiquities being exhibited to the public occasionally, and

whose acquaintance with the language of the people was very small, and their love of it even less. Burgess strove to remove the stain. He took an interest in grammar schools and offered prizes for proficiency in Classics and Theology, in Hebrew, in Sacred Psalmody and in pulpit oratory. The words spoken of the Centurion, may with slight modification be applied to him—"He loved our nation and hath built us a College." St. David's College was the fruit of long and serious meditation, of strenuous and unremitting labour, and the unceasing courage and resolve of Bishop Burgess.

But Lampeter was famous as a home of learning and the

NURTURE GROUND OF WELSH CLERGYMEN

long before the time of the good bishop. We are told that scholarship was held in high repute in this town ages ago, and that graduates from the older Universities, men of great learning, laboured here as teachers. Tradition says that cottagers and ordinary labourers could be found here in olden time, able to conjugate "amo, amas, amat, etc." in Latin grammar, with much greater ease than they could conjugate the corresponding, "caraf, ceri, car, etc." in Welsh grammar. Old men breaking stones by the roadside were to be found capable of quoting lines and stanzas from Vergil and Horace, who could not be trusted to tell the positions of the capitals of Europe on the maps. The classics were known to the youths of the immediate neighbourhood who were in ignorance of formal Welsh grammar, and had but a very superficial knowledge of Welsh Literature. All this is tradition, I know; and I have never been able to discover who those teachers and scholars were,—those men endowed, as it said, with powerful natural abilities, and a creditable acquaintance with the productions of classical antiquity that have been the wonder and the study of the finest intellects that the world has seen. No doubt "vixere fortes ante Agamemnona," great men lived before Agamemnon, yet all I have been able to gleam is that there was a school kept at Lampeter in 1789 by one the Rev. Job Harris, and by Mr. Rees Charles Edmunds in 1797, who was succeeded in 1799 by the Rev. Arthur Williams.

We are on firmer ground at the opening of the following century when in 1805, the Rev. Eliezer Williams, M.A., son of the Rev. Peter Williams, annotator of the Welsh Bible, was appointed Vicar of Lampeter. Soon after his appointment, he opened a grammar school, which at once became

A FORMIDABLE RIVAL

to the famous school which Edward Richard had opened at Ystrad Meurig in 1734, and it is said that in those early days more clergymen were educated in Lampeter school under Eliezer Williams than in any other school in Wales, not even excepting Ystrad Meurig itself.

Eliezer Williams was born at Llandyfaelog, Carmarthenshire in 1754, the year in which Ystrad Meurig was actually endowed, though Edward Richard had been teaching there 20 years before that date. Williams had received his first lessons in Latin and Greek privately from a clergyman, and was then sent to Carmarthen grammar school—a school well deserving having its history investigated and told, the

school where Moses Williams, editor of a Welsh edition of the Bible and our first Welsh bibliographer had been educated, and where Edward Richard himself and others of note had been trained. That school was at that time under the headship of the Rev. W. Higgs Barker, vicar of the town. When 19 years of age, Eliezer Williams was sent to Jesus College, Oxford, where he graduated, and in 1805, he was offered the living of Lampeter by Burgess and licensed by the Bishop to open a grammar school to prepare students for Orders. The institution was welcomed by everyone who had the Church's welfare at heart. The Vicarage of that day was in a dilapidated condition, but it was thought, *mirabile dictu*, good enough for a school, and so the building was converted for this purpose with the consent of the Bishop. The appearance of the school was so very unsightly that it provoked the sneers and the sarcasm of the headmaster of the rival academy at Ystrad Meurig, the Rev. John Williams,

THE " OLD SIR "

as he was usually called by his devoted students. But though the structure was ill-conditioned, the school prospered, and soon the Headmaster was constrained to seek larger and more commodious premises. Luckily, the Rev. George Armstrong Williams, son and biographer of the Headmaster has retained for us a pretty full account of the curriculum of education given at this excellent institution. As in every grammar school throughout the realm in those days, the main study was that of the classics, though lessons in other branches of learning were interspersed. English and Latin Verse were written every Monday, and Latin Verse came every Friday. The Master gave lessons on what used to be called "Natural Philosophy," that is to say in Electricity, Hydrostatics, Light and Heat, and he explained various natural phenomena. On Saturdays, after completing the week's work, the students were gathered together, and the Catechism was taken and expounded; then, the subjects of the essays for the following week were given out with directions how the subjects were to be handled by the essayists. About 1812 or 1813, the Master undertook to teach his senior pupils to give dramatic performances. He began with Hannah More's Sacred Dramas. When he discovered that these were welcomed and enjoyed by his audiences, he ventured upon more difficult enterprises, and even taught his pupils to perform Terence's Comedies in the original Latin—a splendid proof of the high degree of proficiency which the pupils of Lampeter School had reached in the classics. Are there half-a-dozen schools in Wales at the present day which could essay similar performances?

Terence's Comedies were given in the Old Town Hall, and a prologue was usually recited, composed by the Master, full of allusions to current events, local and general, these topical prologues being always looked forward to as dainty tit-bits by the audiences. In this way, "Andria" the first in order of

TERENCES' COMEDIES.

was acted in December, 1841; and "Phormio" in December, 1815; the "Adelphi" was given in 1816, and the "Eunuchus" in June,

1819. It will be seen that Lampeter School performed a century ago what is done now by the greatest (and only by the greatest) of our English public schools.

After pursuing a course of five years at the school a further period of three years was devoted to theology by Candidates for Orders. The Bible was read in the original languages, portions of the Church Fathers, Grotius's *De Veritate*, Jewel's *Apologia*, Hooker's masterpiece on Ecclesiastical Polity, Pearson on the Creed and Mosheim's Church History. Rhetoric was added; and the schoolmaster's wife gave lessons on the elements of Music and in Painting to those who loved the fine arts.

At the beginning of the last century an auxiliary Society was formed in this diocese for the Propagation of Christian Knowledge. Amongst other objects connected with this, one of the chiefest was the organisation of the means of training young men for the Church ministry. Grammar schools could effect a great deal in imparting general knowledge and an acquaintance with the classics; but the leaders of Church thought opined, and rightly so, that for an educated and cultured ministry a more definite system of special training was necessary for that high office. It was thought that the destruction of St. Mary's College at St. David's and of the Colleges at Abergwili and Llanddewi Brefi had had a serious effect upon the general education of the country, and particularly on the Church. Oxford and Cambridge were too far away, and too costly to meet the requirements of Wales. At this juncture, the foundation of

A NEW COLLEGE

was suggested. A fund was opened, and to this beneficed clergymen contributed, and the bishop gave a handsome donation. This was the beginning of Lampeter College. There was, of course, the battle of the sites. Ystrad Meurig was suggested. There was much to be said in favour of the spot rendered famous by Edward Richard's academic foundation. A strong party favoured Llanddewi Brefi. The suggestion roused patriotic feelings in every Welshman's breast. The place was of historic interest, associated in the mind of the Welsh people with the name of its patron saint. The parish of Llanddewi Brefi was part of the Bishop's manor, and the bishop was prepared to yield a portion of his property on behalf of the new foundation. The seclusion of the village, far from the madding crowd,—a qualification not exclusively held by Llanddewi Brefi, favoured the spot. It was near some of the richest livings in the gift of the bishop; the abundance of excellent stone for the building, the undoubted salubriousness of the place—all these arguments and many more were urged in favour of Llanddewi. The great argument however, in favour of Lampeter was, that here had been established under Eliezer Williams, a prosperous and vigorous school; the scholarship too of his successor, John Williams, afterwards Archdeacon of Cardigan—clarum et venerabile nomen—helped very materially to turn the balance. The foundation stone was laid on St. David's Day, 1822 by Bishop Burgess, who after 18 years' of strenuous and unintermittent effort, saw on that day the realisation of his expectations and hopes. No wonder he

broke down in his speech, and like Simeon of old prayed the Nunc Dimittis. In 1827 Dean Llewelyn was appointed first Principal, and the College was opened. Eliezer Williams, though keenly interested in the new movement for the establishment of the College, did not live to see its actual foundation. He was borne to his grave about two years before the foundation stone was laid. He was a warm-hearted Welshman, an enthusiastic upholder of the Welsh language and of the Eisteddfod. In the heated discussion over Welsh orthography in 1815, he was one of the most prominent protagonists. He assisted Sir Samuel Rush Meyrick in the preparation of that monumental work—"The History of Cardiganshire." He contributed articles to Nicholas Carlisle's "Topographical Dictionary of the Dominion of Wales" (London, 1811). After a laborious life, he died January 20th, 1820, and his former pupils, to show how they revered him set up a marble monument to commemorate his labours in the old parish church. It can now be seen in the new church. He died 66 years of age, though the tablet by an error puts his age at 68.

Of Eliezer Williams, as of others, whose names are connected with Lampeter School, it may be said:—

"Tanto nomini nullum par eulogium."

—To such a name no praise can be equal.

To the headship succeeded John Williams, Archdeacon of Cardigan, son of the "Old Sir" of Ystrad Meurig, a scholar of Balliol, and one of the four who took First Class in Litteræ Humaniores in 1814, another being Arnold of Rugby. John Williams accepted the living of Lampeter and at Bishop Burgess' special request undertook the duties of headmaster of the school. Soon after, in 1820, Charles Scott,

SIR WALTER SCOTT'S

eldest boy, the idol of his father, was sent to this school to become John Williams' pupil—no doubt through the influence of Lockhart, Sir Walter's son-in-law. Scott was then at the height of his literary fame, and his patronage of Lampeter School gave the institution much prestige. But Williams was not allowed to remain here long, for through Sir Walter's favour, the Rectorship of Edinburgh Academy was offered to him and accepted, and he remained in that Athens of the North for 22 years, enjoying the brilliant companionship of some of the most distinguished men of the day—Sir Walter himself, Lockhart, Professor Wilson, better known as "Christopher North," Lord Cockburn, Lord Jeffreys, editor of the "Edinburgh Review," Sir William Hamilton, and a galaxy of others that figured in the literary circles of Edinburgh during that period; and when Sir Walter Scott's remains were committed to the earth, it was his old friend, the former Headmaster of Lampeter School who had the honour of reading the burial service at the grave. This is no place to follow the Archdeacon's life in detail; suffice it to say that he returned to Wales to be the first warden and headmaster of my old school which I always like to designate by its old name—"The Welsh Collegiate Institution" at Llandovery when it was opened in 1848. Here he remained for five years, and died December 27th, 1858, aged 66,

having reached exactly the same age as his predecessor at Lampeter School.

Both these masters taught in a building which was pulled down about 30 or 35 years ago, and not a stone of it is left to show where it was. Men and women, not yet old, remember, however, the old ruins; but few there are who are aware that the ruins which they can recall, were those of a very distinguished school building in which excellent scholars had taught pupils to read the finest literary productions which the world has seen.

On the left-hand side, near the bottom of the road which leads to the Church, and almost opposite to the Police Station, there stood many years ago the workshop of Mr. John Jones, a well-known member of the fraternity which has

ST. CRISPIN

for its patron saint. Here the Rev. John Williams kept his school; here for twenty years the Classics of Greece and Rome were studied with a love and devotion worthy of the noble foundations of Trinity College, Cambridge or of Christ Church, Oxford; and after the old school had been turned to less literary, though, perhaps, more utilitarian purposes, the genius of the classics was said to hover about the place; the muses were reputed to haunt that Parnassus and were visited by the lively and sharp-witted shoemakers of a later generation.

The Rev. John Morgan was one of the School's greatest benefactors. A native of Lampeter parish, he was educated at Carmarthen School. He was ordained in 1770, and was for 39 years master of a school in Sussex. Even in that distant home he did not forget the town of his nativity. He remembered Sweet Argos. He established a school library—a library subsequently increased by gifts from the Rev. Dr. Rowland Williams, Vice-Principal of St. David's College, and from others. The late Mr. Jenkin Davies, of Lampeter, published in 1866 a booklet giving a list of these books, from which we gather that the library contained—Scapula's *Lexicon*; Beza's *Testament*, 1688; Hooker's *Ecclesiastical Polity*, 1662; Lightfoot's *Horae Hebraicae*, 1679; Bonnycastle's *Astronomy*, 1786; Wall's *Infant Baptism*, 1720; with Vergil, Lucretius, Livy, Cicero, Horace, Martial, Lucretius in Latin; and in Greek, Homer, Sophocles, Æschylus. In Hebrew—Buxtorf's *Grammar*, Basel, 1629; and in English—the works of Barrow, Chillingworth, Stillingfleet, Newton, Bunyan, Milton, Looke, Lord Clarendon, and Sir Thomas Browne. The benefactor died at Clifton in 1835 aged 87.

Archdeacon Williams was succeeded by the Rev. John Hughes, Curate of Lampeter. Till lately, old people could be found in Lampeter who had reminiscences of his mastership and of his excellence as a parish clergyman. He was spoken of as a good preacher, much appreciated by congregations, intoning his sermons after the fashion of the Welsh "hwyl." He accepted in 1833 the living of Penbryn in this county. During Hughes's mastership, the school was removed to better premises higher up the road—a building put up at the expense of Mr. Thomas Hugh Jones, of Neuadd Fawr. This building still stands, though it has not been used for a school for about 25

years. It has played, however, a useful part in the community's life, though a quarter century has elapsed since boys were there reciting their "Tityre tu patulæ recubans sub tegmine fagi," and their:

"Maecenas atavis editæ regibus
O et præsidium et dulce decus meum."

We may well exclaim with Eben Fardd:

"Ond O Dduw ne', ple, ple mae'r plant,
Heinyf, hoewon, yma fuant"?

In 1834, the Rev. Evan Morgan from the vicinity of Llandyssul took the headship, and after five years, removed to Silian, and, subsequently to his first home at Llandyssul. Then came the Rev. Hugh Felix who also remained five years, to be followed by the Rev. Thomas Turner Lotherington, of St. John's College, Cambridge. He remained three years. Next came the Rev. Richard Bowcott, an Englishman who had learnt Welsh. He had probably been educated at Christ's College, Brecon, of which place he was a native, but had subsequently been trained at St. David's College. He subsequently became vicar of Llanllwni, and afterwards Llawhaden in Pembrokeshire where he died. Then succeeded the Rev. Peter Phelps in 1850, to be followed in two years by the Rev. David Rees who also remained two years. During a period of 21 years from 1833 to 1854,

SIX HEADMASTERS

presided over the fortunes of the school—they were all, with one exception, alumni of St. David's College, and in Holy Orders, and all subsequently held livings in the diocese of St. David's

In 1854, the Rev. William Edmunds, a native of Lampeter, and a former pupil of the school under the Rev. Hugh Felix was appointed Headmaster. He had a successful career at St. David's College, where he showed considerable aptitude for Latin. After graduation he became vice-principal of Carmarthen Training College. When Mr. Edmunds came to Lampeter School, as Headmaster, the number of pupils was small, partly owing to the great success of Ystrad Meurig, but largely owing to the growing reputation of the new foundation at Llandovery. But by dint of hard work, Mr. Edmunds succeeded in increasing the number of pupils and bringing the School up to its former efficiency. In his pursuit of the study of the classics of Greece and Rome, he did not forget the classics of his own country—he wrote an introduction to "Drych y Prif Oesoedd" (Spurrell); he assisted the same publisher in 1856 to bring out a new edition of "Hanes y Ffydd Ddiffuant." But his "magnum opus" was a history of Lampeter, written in English. His Theological Tutor was Dr. Harold Browne—than whom he could not get a better, and

HIS FAVOURITE AUTHORS

were Hooker, Pearson, Beveridge, and Bull. There was no man in the neighbourhood who had a better acquaintance with the Prayer Book and its History than Mr. Edmunds. He died at his brother's house in Lampeter, February 21st., 1875. Amongst his pupils are to be numbered late Bishop Lloyd of Bangor and his brother. The Bishop went to Lampeter School in 1861 and remained there for two years

preparing for Oxford. His brother, an excellent scholar, died at 19, when just on the point of proceeding to the same University. The Bishop once told me that his brother was a great reader of "The Times," "as for me" he said, "I was fonder of play, and I loved all sorts of games—jumping ditches and vaulting hedges were my dearest enjoyments."

After Mr. Edmunds came the Rev. Lloyd Edwards, a native of Llangeitho. Then came Mr. T. H. Williams, M.A., a fellow-pupil of mine at Aberystwyth Grammar School, who after a thorough training in Mathematics under the late Sam. Morris then second master at Ystrad Meurig and subsequently

CHAPLAIN OF THE BATTLESHIP

"Victoria" which collided with the "Camperdown" in the Levant—went up to Jesus College, Oxford, and took a good degree in Mathematics in 1878. Mr. Williams has for years been Headmaster of Pontywaun County School in Monmouthshire. About 23 years ago, the School was removed to its present buildings. Mr. T. M. Evans, M.A., and, subsequently, the Rev. W. Ll. Footman, M.A., have with very notable success conducted the school in the new buildings on more modern lines.

Of the former pupils of the school, in addition to the late Bishop Lloyd I will mention only one—but that name is one of which Lampeter school should be very proud—the Rev. Daniel Evans, Daniel Ddu o Geredigion, M.A., of Oxford and Fellow of Jesus. A cultured Welshman, a perfervid *Eisteddfodwr*, a poet of fine taste and scholarship, the author of "Gwinllan y Bardd." He was a pupil under Eliezer Williams, to whose memory the bard wrote a touching poem:—

" Dy lan reddf a'th gynheddfau
A gaiff eu hir wiw goffhau.
Dy gu eiriau, dy gariad,
Yn ffynon o rwyddlon rad,
A redai yn wir odiaeth
Fal y llif o fel a llaeth.
Megis brawd, ymgais a bri
Dy enaid oedd daioni:
Daioni i bob dynion
A hwyliai fryd dy hael fron,
Rhoi ei gynghor rhag angen
Yn hael i ieuanc a hen;
Rhoi'n ddistaw o'i law a'i lys
A allai o wir ewyllys.
Da ystyriol dosturi
A lanwai'i fron lanaf fri;
A chlywai pan godai gais,
Afradlon ei hyfrydlais.
Araf fwyneiriau a fel
I'r un diwyd roe'n dawel,
Ac ethol anogaethau,
Dyner was, o dan yr iau.

My paper has far over-stepped the limits I had originally set for myself. Welsh readers desiring fuller information may consult articles contributed to "Cymru" as far back as March and April, 1894.

To Lampeter School and its College, there has been given a great part to play, and it has played it right well, and to us of modern days has bequeathed a splendid legacy. It has had the supreme advantage of the guidance of very capable and indeed richly-endowed men—men, to use the eloquent words of "Ecclesiasticus," "renowned for their power, leaders of the people by their counsel and their generations; men who were the glory of their times, who, have left a name behind them, that their praises may be reported. They were men whose name, though their bodies are buried in peace, liveth for evermore." To present students of Lampeter School I would give my concluding word—Honour the names of those great men, cherish their memory, emulate their example.

An interesting address on 'The Dialects of Cardiganshire' was next delivered by the Rev. H. M. WILLIAMS, vicar of Lledrod.

Mr. Williams said: The short time allotted for reading this paper will allow me to offer a few hints only on the best mode of studying the dialects of Cardiganshire. I find it convenient to denominate our dialects in this county by the word most commonly used in affirmation. I say, therefore, that in North Cardigan we have the dialect of the *oes*, in Mid-Cardigan the dialect of the *ôs*, and in South Cardigan the dialect of the *wês*. The *oes* tribes, at an early period, appear (judging from the linguistic conditions at the present day) to have driven the *wês* tribes southward so far as the river Wyre. On each side of the Wyre the remains of ancient earthworks may be seen, evidently pointing to a time when different tribes acted on the defensive, one against the other. We can now trace the line of demarkation between the *oes* and *ôs* dialects along the Wyre Valley from Llanrhytid to Lledrod, and instead of following the Wyre from the point where it turns on the right to Lledrod, we must go mid-way between the opposite earthworks till we touch the Ystwyth at Trawscoed, and then branch off on the right-hand towards Ffair Rhos and the Malienydd mountains. The line between the *ôs* and the *wês* dialects is not so easy to make. Speaking roughly, I would start two miles above Newcastle Emlyn, and make my way as straight as possible to Cefen Shon Cwilt, and I would stop short three miles from the sea. I have never heard the pure *ôs* dialect spoken on the shores of Cardigan Bay. Between New Quay and Llanrhytid there is a mixture of the *wês* and the *ôs*, with the *wês* predominating. Vestiges of the *wês* tribesmen in place names—such as Coedparc, Rhydfeidr, &c.—can be traced all over the *ôs* districts. It is, therefore, natural to assume that the *ôs* tribesmen pressed forward from the east at a later period than the one to which we have referred above, and established themselves in a wedge-like form between the *oes* and *wês* tribes, and that the *ôs* tribesmen never reached Cardigan Bay. The *oes* dialect dovetails into the *wês* to the south of each of the lines I have delineated. The river Teify marks the east of the *ôs* dialect from Ponrhydfendigaid down to Newcastle Emlyn.

I shall now proceed to mention some of the distinctive characteristics of these dialects. The *oes* dialect pronounces the vowels better than her sisters, and her sisters mutate their consonants much better than she does. Proper diphthongs in the *ôs*, *Haul* (sun), *bendy* (cowhouse), *coed* (wood) in the *oes* dialect become *hoil*, *boidy*, and *côd* in the other two. *Gwyl Ddewi* and *ail ddyn*

in the south become *Gwyl Dewi* and *ail dyn* in the north of the county. The same words have sometimes different meanings in different dialects. *Dyn gwirion* in the *oes* means a simpleton, and in the *wês dyn gwirion* means a harmless man. If you call a man a *dyn gwirion* at Aberystwyth he is insulted. If you call him a *dyn gwirion* in Cardigan town he is highly complimented. I believe the *oes* dialect possesses a richer vocabulary than the *wês*, but the *ôs* appears to have more words than either of her two sisters, for the simple reason, as I think, that she has fewer scruples in adopting words from foreign languages. We find in the *ôs* dialect many words derived from Norman French and Early English. One interesting feature of some of the English words is this—they bear the same meaning now in Welsh as they did in Early English and not as they are understood in modern English. I give three instances of Early English. One meaning of *dyn neis* in the *ôs* dialect is a man difficult to please. *Mae e'n achwyn "stil"*—he complains always. *Dim ond "consêt" gyd*—nothing but fancy altogether. I give three instances of Norman French words. *Purlip*, a place name, meaning an outskirt; *owrlip*, name of a bird, the curlew; *sitwt*, overcoat. *Sitwt* is a shabby overcoat for everyday wear, and the term is never applied to a new coat. May this mean that the Norman baron gave his cast-off coat *surtout* to his Welsh dependent, and the Welshman never wore a *sitwt* until it was shabby?

And *wês* and *ôs* tribes are very fond of the historic present. I was told by an old man who heard Christmas Evans preaching that that great master of *darfelydd* in his vivid descriptions of persons and scenes would often turn the past tense in his quotations from Scripture into the historic present.

One special peculiarity of the *wês* tribesmen is the constant use they make of the ethic dative. It is used in familiar talk to express interest and call special attention—a form of expression which I have never noticed in any other part of Wales. This mode of address betokens friendliness on the part of the speaker. In their dealings with their friends the *wês* people are much more warm-hearted and also much kinder hearted to strangers than the *ôs* and the *oes* tribes. It is not an uncommon sight to see fifty or sixty neighbours in the field in the *wês* district helping one another to harvest the hay and corn. They describe the selfishness of the *oes* and the *ôs* people by the words "Y byd i gyd i fi a'r rhest i John 'y mrawd"—The whole world for me, and the rest for my brother John. They express brotherly love in two ways peculiar to themselves. I give you some instances of the ethic dative, which is one way. "Shwt ich chi heddy i chi"—How are you to-day, *ichi*. If a *wês* man asks you "O ble'r ych chi'n dod, i chi"?—"Where do you come from *i chi*"—you cannot, if you wish it, tell him to mind his own business, but the *i chi* compels you to give a friendly answer in the same strain even if you do not give him the information he expects from you. The other way of expressing your brotherly regard to your neighbour is to address him in the third person. "Ble mae e'n mynd heddy gwedw"—Where does he go to to-day, let him say.

Words peculiar to certain districts—local words—which have never found their way into our dictionaries, ought to be collected together and preserved, and some of them are very expressive. I give you some words which I have heard in the district of Lledrod and are not used, as far as I know, in any other parts of Wales. "Yr wyf yn wlyb sitrim"—I am wet through and through.

Gwneud *ystum-mantau*—make grimaces; *ystum*—contortion, and *mant*—mouth. *Swentan*—to lounge about in lordly fashion. *Wel a hai*—good bye.

Forgetting the conventional terms of the grammarians as much as possible, I ask you to go with me through the county and note the differences in words

and phrases between the dialects. The Welsh word for yesterday is given as *ddoe*, *ddo*, and *dwê* in the *oes*, *ôs*, and *wês*, respectively. "Well, yes" is "Wel, ie" in the *oes* and *ôs* and "Beth, ie i chi" in the *wês*. "Croesaw" (welcome) in the north of the county becomes "croeso" in the south. "Cathod" (cats) in the north become "cathau" in the south. "Esmwyth cwsq potes maip" in the north becomes "Esmwyth cwsq cawl erfin" in the south. "Pwy yw y dyn acw"? in the north becomes "Pwy'n yw y dyn yco"? in the *ôs*, and in the *wês* it is "Pwy'n yw y dyn icco, i chi"? What is the 'n in "pwy'n"? Some say that "pwy'n" is short for *pwy iw*, and others say that it is the 'n *ephelkustikon* put in to prevent a hiatus. The adjective *pa* is seldom heard south of the Wyre. *Pwy* is the adjective used in the *ôs* and *wês*. As far as I know grammarians have not hitherto notified this fact. It was a poet of the *ôs* dialect who wrote.

Pwy dafod all dewi am hyn?

Pwy galon mor galed na thodd?

It was printed so in the oldest hymn books. The *pwy* has been changed to *pa* in later editions. It should not be forgotten that most of our Welsh hymns were written by men speaking the *ôs* dialect. "Now" in the *oes* is *rwan* and *nawr* in the *ôs* and *wês*. It is very curious to hear people who reside on the confines of the *oes* and *ôs* districts using two words, i.e., a word from each dialect, to express the same thing. I have often heard at Lledrod "Ble'r ych chi'n mynd rwan nawr"? (Where do you go to now now?)

Why was it that the early Welsh poets possessed such a rich vocabulary and showed an acquaintance with many dialects? The answer is very simple. They acquired them by the system of *clera*. *Clera* was the system which permitted a poet to travel around a circuit assigned to him according to his degree, and to receive gratuities for his poetry, as we read in Dafydd ab Gwilym:—

A chyn iawned i mi glera

Ag i tithau gardota.

Bards of the highest degree were allowed to travel all over Wales. An acquaintance with the three Cardiganshire dialects is a great help in reading old Welsh poets. It would be impossible to revive the system of *clera*, perhaps, unless scholarships for that purpose were given by our County Councils. It is not necessary to do so when, as I think, a much easier system can be devised. It is more than probable that students representing every dialect in Wales are at this very moment resident at the Aberystwyth and Lampeter Colleges. With the help of these students, a scheme might be formulated by the Councils of these Colleges that would give a tremendous impetus to Welsh scholarship with very little sacrifice of time or money.

A most interesting meeting was concluded by an address from Professor Anwyl on "Vestiges of Early Man in Wales," and the members of the Society were afterwards entertained at tea at the College School by Mrs. Camber Williams,

NOTES AND QUERIES.

STONES NEAR LLANWENOG CHURCH.

In anticipation of the first issue of the forthcoming Journal of the above Society, containing some space which will be allotted to a column for Notes and Queries, I have thought it may be possible for you to insert the following:—Some few months ago my attention was called to a number of rough boulder stones placed in the embankment of the hedge on the right-hand side of the narrow lane leading from the main road towards Llanwenog Church as this is approached from a north-eastward direction. The stones at present number some eight or nine, and have been placed at regular intervals of eight yards apart, but it is stated that formerly there were many more, probably extending over the whole length of the lane which covers a distance of between two and three hundred yards. The ordinary passer-by would probably associate these stones with the forming of the original roadway, while the ecclesiastical mind would be inclined to connect them with some ancient religious custom. Can it be that they were originally intended to indicate prayer stations for those who were wending their way towards the Church to engage in their devotions there, and who, as soon as a view of the sacred edifice was obtained would according to custom immediately kneel down and offer their Paternoster which, as is well-known, was “par-excellence” the prayer of the people? The placing of the stones at regular intervals of eight yards may, perhaps, be accounted for by the fact that, being so placed, the devotions of one party might not interfere with those of the next party in the audible recital of their prayers. Some colour is lent to the theory which I have advanced as to the original purpose of these stones by the fact that in approaching the Church from the opposite direction, on the brow of the hill overlooking the Church there is a spot where tradition says, those who were about to take part in divine service in the Church always offered up a preliminary prayer. The same religious custom seems to have prevailed in some of the contiguous parishes. Pencarreg has its “Penrhiwygweddiau” or the brow of the hill of prayer. While Llanybyther has its “Penrhiw Bader, or Pater Noster Hill. Numerous instances of similar place-names might be mentioned, but I must refrain from saying more at present. Hoping that you, Mr. Editor, or some other reader of your valuable Journal versed in lithology will be pleased to throw some fresh light upon the subject.

J. Morris.

SOME OBJECTS OF ANTIQUARIAN INTEREST IN LLANGYBI AND LLANFAIRCLYDOGAU.

I.—LLANGYBI.

On the main road, leading from Lampeter to Llangybi, just on the outskirts of the village, may be seen an ancient milestone; it is

of considerable dimensions and undressed. On its surface there is the following inscription:—

TO
LAMPETER
III MILES
BY TIMOTHY JACOB
AND SAMUEL DAVIES
SIGHT MEN IN THE
YEAR 1768.

Can any reader give a correct explanation of "sight men"?

Close by (on the same side of the road) there is a famous well, known as "Ffynon wen" (Holy Well): It was formerly supposed to possess healing powers. Its waters gush forth in abundance, and shew no signs of abating even in the driest seasons.

Within a quarter-of-a-mile there used to be a large stone called "Llêch Cybi" which the invalids who came to this well for healing were required to touch.

There is a house in the parish called "Llety Cybi," where the Patron Saint is said to have lived and died.

On Maesfforest hill. I have observed a large-circular mound, which in my judgment is not of natural formation. It is in line with several camps between Lampeter and Goitre, i.e., "Castell Gortref," and "Fort Farm."

These several places are of much interest to antiquarians, and should be visited.

II.—LLANFAIR CLYDOGAU.

The cognomen "Clydogau" is a contraction of "Clywedogau," viz.: the plural of Clywedog, which means audible. There are three brooks which have their source on Llanfair mountain, ere long they merge into each other, and form a good-sized stream which as it runs its course into the Tivy is at times very noisy. It can be heard distinctly at a distance of $2\frac{1}{2}$ miles off—hence "Clywedog-au."

There is a tradition that the term Clywedog has its origin in the Arthurian legend of the bellowing of the ox at Llanddewi-Brefi.

"Llanddewi-Brefi fraith,

Lle brefodd yr ych naw gwaith

Nes hollti craig y Foelallt."

and that the sound was heard at Llanfair, some four miles away.

On the banks of the river Clywedog is the site of the famous Llanfair Silver Mine, which at one time was most flourishing, and yielded large quantities of silver ore.

Here also are traces of the old mansion where lived the Johnes family, one of whom was a member of Parliament in the reign of Charles I.

Sarn Helen runs close by, and at some points retains its original name.

But the most remarkable, and so far, the most enigmatic spot in Llanfair is a place called "Bryn Cysegr Fan" (The hill of the holy place). It is a plateau, about a mile from the church. There are

several long barrows here, resembling graves, and which are supposed to be such, according to local tradition. I shall say no more about them, but I invite the special attention of the Society to this matter.

J. Nathan Evans,
Vicar.

Nov. 30th, 1909.
(St. Andrew's Day).

COURT LEET.

I have for many years acted as Deputy Steward of 11 Manors in the Counties of Cardigan and Carmarthen, and have consequently become well acquainted with such words as "Beadle," "Bailiff," "Homager," and "Affeeror," for it is part of my duty to have persons appointed to these offices annually at the Court Leet of each Manor.

I have recently had four Manors in the neighbourhood of Aberystwyth added to my jurisdiction, and at the first Court which I held in that neighbourhood, I was rather surprised to hear the Jurors talk (in Welsh) of the appointment of "Siettwr" (pronounced "Shettwr"). I found they referred to the office known to me as "Beadle," "Bailiff," "Pound Keeper," and "Collector of Estrays."

I am aware that the word "Sietin" (pronounced Shettin) is used in this locality for a fence or hedge. There is a farm in the parish of Silian called "Penshetting." I was for some time thoroughly convinced that this word was a mere corruption of the English "shut in." This view of the derivation has also been handed down to the present owner of the farm from his great-great-father.

I have, however, made two discoveries which point in a different direction.

(1.) I have seen the word in a document written in 1832 spelt as though it were a Latin word. I think it was thus—"Sciatuor."

(2.) I find that the dutch word for fence is "schutting."

I write the above with a view to elicit information and possibly to create a mild controversy among Philologists or others interested.

D. F. Lloyd,
Lampeter.

December, 1909.

HAFOD YCHTRYD

Saif palasdy yr Hafod ar ochr bryn ychydig uwch law yr afon Ystwyth, a thua pedair milldir ar ddeg o dref Aberystwyth. Lle digon anghysbell ydyw, rhwng brynau gogledd-dwyrain Ceredigion, ond drwy gyfuniad Natur a chelf y mae y lle mwyaf araul yn yr holl Dywysogaeth. Ni fuasid yn disgwyl cael palas mor hardd mewn man mor anghyfanedd, ond unwaith eir i olwg y lle tarewir ni ar unwaith â syndod; brydferthed yw y golygfeydd cylchynol. Os telir ymweliad a'r fangre yn yr haf, y mae telynorion trylawen y wig yn cŷd-blethu eu tanau nefol-bêr dan gysgodion blodeuog yr eurlwyni, a mawl yn ymarllwys yn llifeiriol o'u cerdd. Yma ceir rhamant ar ei huchel-fan. Y mae yr olwg ar ddyffryn tlws Cwm Ystwyth yn awr yn dra gwahanol i'r hyn ydoedd pan dalodd yr hynafeithydd Leland, yn ei bererindodau drwy Gymru, ymweliad a'r gymydogaeth hon yn ystod teyrnasiad Harri'r VIII.fed. Dyma ddywed Leland yn ei "Itinery"—"Or I cam to Meleven and I had riden bi the space of a iiii Miles in Comeustwith. About the middle of this Wastwith Botom that I rydde yn being as I gesse a iiii Miles in lenght I saw on the right hand a Hille side Clothomoyne, wher hath been greate digging for Leade, the melting whereof hath destroyed the Woddes that sumtime grew blentifulli thereabout." Pe gwelsai Leland y Cwm yn bresenol y mae yn llawn o goed preiffion a thalgryf, yr hyn sydd i'w briodoli i haelfrydigrwydd teulu yr Hafod, fel y cawn sylwi eto.

Yn yr ail ganrif ar bymtheg a'r un ganlynol, yr oedd Cwm Ystwyth yn lle nodedig am ladron penffordd, ac ni feiddiai ond y dewr fyned yn agos iddo. Blodeuai Twm Shôn Catti rhwng 1590 a 1630, a dywedir y byddai arferol o dalu ymweliadau mynych â Chwm Ystwyth. Yn mhen tua chanrif a haner yn ddiweddarach yr oedd plant "Matt." yn ddychryn i'r holl ardal. Ymosodid ar y teithwyr ac ysbeilid hwynt o'r oll a feddent; yn aml ni ddiagent heb golli eu bywydau. Nid rhyfedd gan hyny i George Owain, Henllys,* yn 1594, fyned ar ei liniau a diolch i'w Dad am ei ddiogelu rhag bleiddiaid Cwm Ystwyth tra ar neges yn y gymydogaeth dros y Llywodraeth. Ac mewn amseroedd mwy diweddar ni fu "bleiddiaid" Cwm Ystwyth yn hollol ddiinôd.

Arddengys y gair "hafod" i'r lle fod yn driga pobl yn foreu iawn. Arweinia y gair ni yno ol at gyfnod yn hanes yr hen Gymry pan oedd-ynt eto yn llwythau crwydrol yn symud yn ol a blaen drwy y cwmwd neu'r cantref. Cyfarfyddir yn aml a'r enw "Hafod" ar hyd a lled ein gwlad, megis, Hafod Hir, Hafod-y-Gors, Hen Hafod, etc. Ei ystyr ydyw "ty hâf"—summer residence; y ty neu y fan lle y trigai ein hynafiaid yn ystod tymor yr haf. Yr adeg hono o'r flwyddyn gadawent y gwastadedd, a chan gymeryd eu hanifeiliaid ganddynt, elent i breswyllo ar y brynau yn yr "hafod-dy." Ar ddynesiad y gauaf drachefn

* "The Dialogue of the Government of Wales," by George Owain, of Henllys, Pembrokeshire, written in 1594. "I was putte in greate feare how I should pass the Upper parte of Cardiganshire for it was told me that I must pass a place called Coomystwyth, where many Theeves that lyved as outlawes, and some not outlawed indeed, made their abode, and that they lived by open Robbylage, &c."

dychwelent, hwy a'u gyroedd, i ardaloedd mwy cysgodol y gwastadeddau a'r dyffrynoedd; yma yr oedd yr "hen-dref." Hafod 'Ychtryd' y gelwid yr 'hafod' hon, am ba reswm nis gallwn yn awr benderfynu yn derfynol. Pwy neu beth ydoedd "Ychtryd"? Efallai fod llygriad y gair gymaint fel mai anhawdd ei olrain i'w ffurf wreiddiol. Efallai mai person tra enwog ydoedd "Ychtryd"; pwy ydoedd a pha bryd yr oesai nis cymerwn arnom i benderfynu. Beth bynag, arweinir ni i gredu i Hafod Ychtryd fod yn gartref personau nid anenwog yn y Canol Oesoedd. Yma y bu yn byw, efallai, rai o'r uchelwyr, a'r gwyrd Celtaidd, ac ar ol hyny y boneddigion a'r yswiniaid Cymreig. Yma, hefyd o bosibl, y ceid Lluest hela y Pencenedl.

Ond gadawn diriogaeth dywell ac ansicr dyfaliad a thraddodiad, a deuwn at gyfnod pan geir Hanesiaeth yn taflu goleuni llachar ar ein testyn.

Buddiol, efallai, fydd dyweyd ychydig am

YSTAD YR HAFOD.

canys gwyddom rywbeth am hon yn flaenorol i ddyfodiad yr un o'r teuluoedd cymwynasgar hyny i'r Hafod, y rhai a wnaethant ymdrechion clodwiw i lesoli ardal eu trigfod. Yn yr hen amser perthynai y rhan fwyaf, os nad yr oll, o ystad bresenol Mr. Waddingham i fynachlog Ystrad Fflur, hyd nes y dadgorfforwyd hono gan Harri'r VIIIfed. Gelwid hi yr adeg hono yn faenor "Hafod Wen," a chynwysai y tir o du'r gogledd i'r Ystwyth. Rhodd Rhys ab Gruffydd ydoedd, fel y gwelir oddiwrth y Siarter sydd eto ar gael yn yr Amgueddfa Brydeinig. Pan dadgorfforwyd y fynachlog a enwyd, appwyntiwyd Syr Richard Devereaux yn "Receiver General," ac yn y Gofnod-Swyddfa Gyhoeddus yn Llundain cawn werth yr ystad hon i fynachod Ystrad Fflur, ynghyd a'r degwm a dderbynient oddiwrthi. Wele engrafft o'r "Suppression Papers, Public Record Office"—

Grange de Hafodwen in Com' Cardigan. Valet in—

The rents of 23 teils of oats, the teil of the worth of 6d., annually to be delivered by the hands of the tenants of the grange 11 6

A rent of one hog annually to be delivered by the hand of a tenant in the same place by the year 3 0

Eight sheep, a sheep of the worth of 10d. to be delivered every second year by the tenants in the same place 6 8

Etc. Etc. Etc.

Fel y dywedyd yn barod, Syr Richard Devereaux oedd "Receiver General" holl feddianau Ystrad Fflur, ac efe, hefyd, oedd y cyntaf i gymeryd prydles ar yr ystad yn 1547, blwyddyn gyntaf teyrnasiad Iorwerth VI. Rhydd hyn hysbysiaeth arweiniol i ni dros i'r Herbertiaid ddyfod ar y dechreu i breswyllo i'r Hafod, canys hanai yr Herbertiaid o deulu gwraig Syr Richard. Dywedir ddarod i'r Herbertiaid ddyfod i'r Hafod gyntaf yn nheyrnasiad y Frenines Elisabeth. Tueddir ni i gredu mai yn "Dôl Gors," Cwmystwyth, a sefydlasant gyntaf; neu efallai mai cangen arall o'r Herbertiaid drigai yno. Sicr yw fod yna Herbert yn byw yn Nôl Gors tua dechreu yr ail ganrif ar bymtheg.

Cyn myned ymlaen i roddi manylion ynghylch gwahanol breswylwyr yr Hafod, gadawer i ni daflu cipdrem dros

SEFYLLIFA FOESOL A CHREFYDDOL YR HAFOD

yn y cyfnod hwn. Nid yn unig y mae o gryn ddyddordeb, ond y mae hefyd, ni gredwn, yn dal cysylltiad agos a'r testyn. Mantell ddu anwybodaeth oedd yn gordoi yr holl fangre yn yr ail ganrif ar bymtheg. Fel yr awgrymwyd yn barod, yr oedd lladron penffordd ac ysbeilwyr yn gwneud bywyd yn beryglus. Ail oeddynt i Wylliaid Cochion Mawddwy. Dyma y rheswm i un o'r Herbertiaid yn 1620 adeiladu yr Eglwys Newydd; sef, am fod y bobl yn ffyrnig, yn di-ddeddf, ac yn beryglus, heb ganddynt Eglwys i fyned iddi, na gweinidog i'w hyfforddi mewn pethau crefyddol. Mewn llythyr a dderbyniodd Mr. Paynter, yr Hafod, oddiwrth un Mr. Montagu, ceir y geiriau a ganlyn:—"the abominable character of the inhabitants of Upper Llanfihangel." Yr oedd hyn yn 1762, ac er fod yma Eglwys er ys cant a deugain o flynyddoedd parhau yn lladron a wnaï y plwyfolion, ac yn warth i ddynoliaeth. Torasant i mewn i'r Eglwys, defnyddiasant yr adeilad cysegredig at amcanion iselwael, ac ni feiddiai y gweinidog gynol gwasaenaeth dwyfol ynddi. Megis cynt, trowyd "ty Dduw yn ogof lladron."

Yn yr ail ganrif ar bymtheg dechreuwyd gweithio y mwngloddiau plwm ar raddfa eang yn y gymydogiaeth. Syr Huw Middleton, Arglwydd Bacon, a Mr. Bushell oedd y cyfarwyddwyr: trodd yr anturiaeth allan yn llwyddianus, a daeth y gwy'r a enwyd yn dra chefnog. Dyma yr adeg y daeth Herbertiaid yr Hafod i fri; casglasant gyfoeth llawer, a phriodasant i rai o'r teuluoedd mwyaf hybarch yn y Sir.

Try hanes a ffawd yr Hafod oddiamgylch y gwahanol bersonau fu yn byw yno. Enwn hwynt mewn trefn, ynghyd ag ychydig o hanes pob un.

1. **MORGAN HERBERT.**—Hwn yw y cyntaf y mae genym rywfaint o'i hanes, ond nid hwn oedd y cyntaf o'r Herbertiaid i breswyllo yn yr Hafod. Yn 1634 y ganwyd hwn, a chan i Eglwys Newydd gael ei hadeiladu gan un o'r Herbertiaid yn 1620, rhaid mai un o'i hynafiaid oedd. Adeilasad Capel Anwes Llantrisant yn flaenorol i hyn. Olrheiniai yr Herbertiaid eu llinach yn ol i Harri'r Cyntaf. Yr un teulu oedd Herbertiaid yr Hafod â Syr Richard Herbert, Colebrook, Morganwg, a'r Arglwydd Herbert, Cherbury. Prif nodwedd yr Herbertiaid oedd uchelgais a balchder. Ar yr un pryd ymddengys eu bod yn deulu o gryn allu meddyliol. Ac yn hyn o beth nid oedd Morgan Herbert yr Hafod yn ol, canys dywedir ei fod yn athronydd o radd uchel, ac yn feddyliwr gwreiddiol. Priododd Mary, merch Harri Vaughan, Plas, Cilcenin. Bu y gwr da hwn farw Ionawr 23ain, 1687, yn 53 mlwydd. Yn mur Eglwys Newydd ceir maen coffa iddo, ond erbyn hyn y mae'r arysgrifen yn anhawdd ei deall. Cofnodir arno ei amrywiol rinweddau da. Ceir ar y hefyd arfbais yr Herbertiaid. Dylesid crybwyll ddarod i Morgan Herbert fod yn Uchel Sirydd Ceredigion o 1657 hyd 1661.

2. **WILLIAM HERBERT.**—Mab i'r Morgan Herbert uchod ydoedd hwn, a anwyd yn 1657. Nid oedd yr un o'r Herbertiaid yn hirhoedlog, canys bu William Herbert farw yn yr oedran cymharol gynar o 47 mlwydd oed. Bu yn Uchel Sirydd yn 1689. Priododd ei unig ferch a Thomas Johns, Llanfair-Clydgoe. Hwn oedd yr olaf o'r Herbertiaid i breswyllo yn yr Hafod. Ar fur yr Eglwys Newydd, yn agos i faen coffa Morgan Herbert, ceir cof lech William Herbert, ac arni yr arysgrifen a ganlyn:—

"Here lyeth ye body of William Herbert, of Hafod Ychtryd, Esquire, who having married his only daughter to Thomas Johnes, of Llanfair Clydodge, Esquire. Departed this life the 13 day of June, Anno Domini, 1704, aged 47 years.

3. THOMAS JOHNES.—Mab ac etifedd Thomas Jones, Llanfair-Clydodge, ydoedd hwn, a phriododd Jane, merch y William Herbert, a enwyd eisoes. Bu ei dad yn Uchel Sirydd yn 1673. Ol-rheiniai Mr. Jones ei deulu yn ol i Aedd Mawr, ac arf-bais Urien oedd ei arf-bais yntau. Gwedi priodi aeres yr Hafod, cadwai y ddwy ystad, sef Llanfair a'r Hafod, dan ei ofal., Ei ail wraig ydoedd Blanche, merch Dafydd Vaughan, Llanwern, Sir Fynwy. Bu yn Uchel Sirydd dros Geredigion yn 1705. Ymgeisiodd, ond yn aflwyddianus, am fod yn Aelod Seneddol yn 1705; maeddwyd ef gan Lewis Pryse, Gogerddan. Cymerodd yr etholiad le Mehefin 2, ac wele y canlyniad: Lewis Pryse, 583; Thomas Johnes, 347. Yn 1713, beth bynag, coronwyd ei ymdrechion â llwyddiant, a bu am ysbaid yn cynrychioli Sir Aberteifi yn Senedd y Frenines Ann. Yr oedd Thomas Johnes yn seren ddisglaer yn ffurfafen wleidyddol y dyddiau hyny. Mawrth 2, 1715, gorchfygwyd ef drachefn gan Lewis Pryse. Bu farw yn 1733, gan adael ei etifeddi-aethau eang i'w gefnder, Thomas Jones, Dolau Cothi, a Phenybont, Sir Faesyfed.

(I'w barhau.)

RHAI O OLION HYNAFIAETHOL PLWYF LLANDDEWI BREFI.

Credaf mai ychydig yw y lleoedd yng Nghymru ag y ceir cynifer o olion hynafiaethol gwahanol gyfnodau yn hanes ein gwlad a'n cenedl, o'r cynhanesiol hyd y dyddiau hyn, mewn cylch mor agos i'w gilydd ag a geir yn y plwyf hwn. Gallwn feddwl fod hynny yn fantais neuillduol i'r hynafiaethydd er gwneyd i'r olion hyn lefaru hanes canrifoedd a aethant heibio. Ni cheisiaf ddamcaniaethu uwch ben y gwahanol olion na dyfynnu chwaith beth y mae eraill wedi ddweyd am rai o honynt; ac mae hefyd yn ffaith fod y rhan fwyaf o honynt hyd yn hyn heb eu harchwilio ac, felly, heb ddweyd eu cyfrinion wrth neb; ac er mwyn cael ychwaneg o fanylion i'w gosod ger bron fy nghyd-aelodau penderfynais i yng nghyd a dau aelod arall o'r Gymdeithas fynd i roi tro am rai o'r hen olion hynafiaethol y bu'm yn chwareu o'u hamgylch wrth fugeilio defaid yn y dyddiau gynt. Cychwynwyd ar ddydd Sadwrn, Tachwedd 20fed, yng nghwmni S. M. Powell, M.A., a D. J. Morgan, B.Sc., y cyntaf yn athraw ieithoedd a hanes, a'r llall mewn gwyddoniaeth, yn Ysgol Ganolraddol Tregaron. Y nôd cyntaf i gyraedd oedd Carn Pen-bryn-rhudd (dyma syllebiaeth mapiau'r Ordinance Survey); golygai hynny daith o tua thair milldir ynghyd â chodiad yn y tir o ragor na mil o droedfeddi. Yr oedd fy nghwmpeni yn ddynion ieuainc, milgiaidd a heinif, ac 'roedd yn rhaid i minnau gario llawer blwyddyn yn fwy na hwy ar fy ysgwyddau ac, hefyd, at hynny, ragor na deg pwys ar hugain o glai; felly, gwêl y darllenwyd fy mod dan anfantais a dweyd y lleiaf. Ond rhyfedd beth wna dyn yn ei elfen, ys dywedai 'r hen bobl; dyn yn dilyn ei anianawd a wna i ffrwd ar unwaith ag ugain mlynedd o'i oedran. Cyn pen awr a haner cawsom ein hunain yn dringo copa uchaf y mynydd drwy'r eira gwyn a arosai ar ei lechweddau serth. Yr oedd y ddau athraw yn ddyddorol gwmni: gwyddai y naill am flwyddyn marwolaeth hen dywysogion ac arwyr Cymru yn llawn cystal ac y gwyddom minnau am flwyddyn marwolaeth fy nhaden; gwelai y llall brydferthwch mawr yn ffurfad y gronynau eira a phethau eraill; tebyg yw na welsai gymaint prydferthwch ynddynt pe yno yn gwylio'r praid rhag eu cuddio gan yr eira lluchiedig. Ond bellach dyma ni ar faes ein hymchwiliad; yr oedd pob bryn a chors o amgylch yn dwyn atgofion dyddorol i mi, ond nid i gofnodi nae i ddweyd pethau felly yr ymwelwyd a chopa Bryn-Rhudd y boreu hwn. Ar gopa uchaf y mynydd mae carn o gerryg llwydion garw, heb unrhyw fath o unfurfiaeth ynddynt mewn llun na maintioli, ac ambeill i garreg wen yn eu plith. Mae'r fan y saif y garn arno tua 1574 o droedfeddi uwchlaw arwynebedd y mor; mae'r garn o ran ei maintioli tua 128 o latheni cubaidd, neu 128 o lwythi o gerryg yr hyn fyddai amcangyfrif amaethwr o'i maintioli. Gwelem lawer carn o'i bath o'r fan lle safem, megis Y Crug, Y Garn, Carn-Graig-Dwrch, Garn-Felen a'r Garn Gron. Wrth edrych ar y carneddau hyn fel safleoedd arsyllfaol i ddibenion neuillduol, yr hyn a'n tarawai oedd agosrwydd y garn

hon y safem arni i un arall, sy'n debyg o'r un faintioli, i gyfeiriad gorllewinol ar ben mynydd y Gwngoed, mewn pellder o tua chwe' chant o latheni oddiwrthi; ymwelsom a'r garn hon hefyd.

Cychwynasom o'r garn hon mewn llinell ymron yn unionsyth tuag at olion hen balas y Foelallt, ac wedi disgyn rhyw 500 o droedfeddi daethom i ddarn o dir cymharol wastad a adnabyddir wrth yr enw Golosg gan yr ardalwyr. Yma cawsom ein hunain yng nghanol tua deg ar hugain o garneddau cerryg yn sefyll ar tua chwech erw o dir. Yr oedd pob un o'r carneddau hyn yn grwn o ran ffurf ac yn cynwys o chwech i wyth llwyth o gerryg yr un; mesurent ar eu traws tua phedair llath, yr oedd pant yn amlwg yn eu canol, ac nid oedd gymaint a thwmpath o frwyn yn tyfu ar un o'r carneddau hyn. Gallesid meddwl, weithiau, eu bod mewn llinellau, a rhyw fath o drefn yn perthyn iddynt, ond mae yn bosibl nad oedd hyny ond damwain. Safant ar lechwedd araul yn gwynebu tua'r dwyrain, ac nid oes ôl un math o drin ar y tir o'u hamgylch.

I gyfeiriad y gorllewin o'r carneddau hyn, yn nes at Ddyffryn y Teifi, ceir olion tebyg i olion bwthynod neu dai; ac, heb un eithriad, ar yr olion hyn tyf brwyn er eu bod, llawer o honynt, ar dir mwy sych na'r carneddau crwn, bychain. Mae yr olion hyn yn fwy gwasgaredig na'r rhai cyntaf; mae y rhai hyn eto tua deg ar hugain mewn nifer ac yn wasgaredig dros ddeugain i hanerc can' erw o dir. Mae, hefyd, ym mhlith yr olion hyn ddwy garn o gerryg llwydion yn meddu llawer o debygolrwydd i garneddau y Gwngoed a Bryn'rhudd, oddieithr fod y man y safant arno yn wahanol o ran natur; nid yw y man hwn yn meddu un safle arsyllfaol. Gwelais i fy hun llawer o gerryg yn cael eu cludo o'r ddwy garn hyn; mesura un o honynt tua 38 o droedfeddi ar ei thraws, mae'r llall yn llai. Nid oes na thraddodiad am, nac enw yn agos ar, gymaint ag un o'r olion a'r bwthynod hyn ym mhlith yr hen ardalwyr,—hyd yn oed y rhai hynaf a mwyaf craffus. Mae yr olion yn britho'r rhan hon hyd glawdd y mynydd, tra nid oes olion dwsin o fwthynod ar tua 400 erw o dir ar wastadedd y Teifi. Wrth sefyll mewn myfyrdod uwch ben yr olion hyn mae amryw gwestiynau yn ymgynnyg i'r meddwl, a gobeithiaf y gall ein Cymdeithas, maes o law, roddi atebion iddynt. Pa bryd, a than ba amgylchiadau, y preswylid y rhanau hyn? Paham y ceir mwy o olion ar y mynyddau uchel hyn nac yn y dyffryn islaw, tra'r naill a'r llall yn dir agored hyd ddiwedd y ddeunawfed ganrif? Paham y ciliodd y preswylwyr o'r manau hyn gan mai tir cyffredin oedd hyd ddiwedd y ganrif ddiweddaf? Paham nad oes brwyn yn tyfu ar y carneddau crwn tra y tyf brwyn ar yr olion eraill? Dyma rai ym mhlith llu o gwestiynau.

Rhyngom a'r dyffryn, ar ein ffordd o'r mynydd-dir gwyddom am olion haner dwsin neu rager o'r hyn a elwir yn "hen aelwyddydd"; fe geir un o'r rhai hyn mewn cyflwr rhagorol mewn cae ger llaw i'r groesffordd lle troi'r o ffordd Llanddewi a Thregaron er myned i orsaf Pont Llanio. Saif ar dir a elwir "Rhos Bron'rhelem," tua dau can' llath i'r gorllewin o'r mynegbost sydd ar y groesffordd. Pwy bynag a fyn wybod rhagor yng nghylch yr hen aelwyddydd hyn, ymofyned am "Notes on Prehistoric Hearths in South Wales," gan Messrs. Cantrell and Jones.

Ni cheisiaf fanylu yng nghylch hen eglwys Llanddewi a'i hynafiaethau gan fod llawer wedi ei ysgrifenu am danynt. I'r de-ddwyrain

o'r eglwys ceir olion amlwg Coleg Bec ac o'u hamgylch enwau caeau a thai sydd awgrymiadol iawn, megis, Tancastell, Neuadd, Y Berllan, Pebyll, Caenwenlli. Yr ochr arall i'r afon safai hen balas y Foelallt mewn amgylchoedd hardd a dyddorol.

Yn uwch i fyny ar hyd dyffryn y Brefi, mewn pellder o tua milldir, ar lechwedd rhedynog godre Craig Evan, saif pump o godiadau amlwg o dywod yn mesur tua saith llath o hyd wrth bump o led, a adnabyddir wrth yr enw "Beddau'r Prophwydi." Nid oes ond yr enw wedi dod i lawr i ni drwy gyfrwng hen fugeiliaid yr ardal; gelwir y fan islaw iddynt, lle croesa y ffordd yr afon Brefi, yn Rhyd y Cyrff. Rhoddir yr enw hwn i mewn am y tybiaf fod cyeylltiad rhyngddo a'r beddau, ond pa beth yw, nis gallaf ddyfalu.

I'r de o'r pentref ar bwys Werndriw saif Mynwent y Crynwyr; mae'r bobl hynaf yn awr yn fyw yn cofio am gladdu yn y fynwent hon. Ger llaw iddi tyf—os ydyw yn tyfu o hyd—derwen eithriadol o ran ei phraffder, ac mae traddodiad yn yr ardal fod derwyddon gynt yn addoli dan ei chysgod; mae golwg hen ar yr hen goeden ond braidd y tybiaf ei bod mor hen ac y myn y traddodiad hyn.

I'r de-orllewin, tua chwarter milldir yn nes i lawr, mae darn o dir yn cynwys llawer o gaeau bychain a mawrion, a'r rhai hyn drachefn yn fân raniadau; gelwir y lle hwn yn Nercws. Nid oes un man arall o'r fath hwn yn undeb Caron, ceir un tebyg iddo yn Llanon a elwir Morfa'r Esgob. Bu y mân raniadau hyn unwaith yn cael eu perchenogi gan wahanol bersonau, ond yn raddol maent yn mynd dan yr un bereh'nogaeth ac mae'r ffiniau yn diflanu. Ar waelod y darn tir hwn mae Ffynon Ddewi, ond bellach nis gellir ei gweled yn ei chyflwr naturiol cyntefig, gan fod ty wedi ei adeiladu ar ei tharddle a hithau wedi ei harwain drwy ffos gerllaw.

Mewn llinell unionsyth rhwng Ffynon Ddewi a Llanio-Isaf, mewn cae yn perthyn i Godre'r Garth a elwir Cae-r-ywen, safai hyd tua deng mlynedd yn ol ywen o faintioli eithriadol; gwelodd yr ysgrifenydd gynifer ag wyth cwningen yn chwareu wrth ei bon ac yn encilio mewn perygl i geudod boncyff yr hen ywen. Mae llawer o ofergoelion a thraddodiadau yn yr ardal parthed yr ywen hon; saif un ffaith allan yn lled amlwg a gwneir defnydd mawr o honi yn y chwedleuon, sef yw hon, er mor hynafol ydyw eglwys a mynwent Llanddewi nad oedd ywen o un math ynddi hyd yn ddiweddar iawn. Dywedir hefyd fod y ffordd Rufeinig—y Sarn Helen—yn pasio heibio i'r ywen hon; erbyn hyn, mae'r ywen, yn ogystal a'r ffordd, ymhlith y pethau a fu.

Gwyr pawb, bron, am Llanio a'i hynafiaethau, fel nad ydyw yn ateb un diben yn yr ysgrif hon ddweyd dim yn ei chylch, namyn crybwyll yr enw fel un o lawer yn y gadwyn hynafiaethol sydd yn cydio'r cyn-hanesiol wrth y presenol yn yr ardal nodedig hon.

NODIADAU CYMREIG.

Y mae Cymdeithas Hynafiaethol Sir Aberteifi wedi dechreu ar ei gwaith o ddifrif, a disgwyliwn ei gweled yn esgyn o ris i ris mewn dylanwad a defnyddioldeb. Eglur yw fod yna faes, eang, amrywiol a thoreithiog o'i blaen. Y mae y Sir yn gyfoethog mewn olion hynafiaethol. Gwaith y Gymdeithas fydd dysgu eu hiaith, er cael ganddynt i ddadguddio cyfrinach y dyddiau gynt.

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Argyhoeddir y Cymro yn fwy yn barhaus fod yna hanes a nod-weddion yn perthyn iddo—hanes ag y gall edrych yn ol gyda hyfrydwch a balchder arno. Yn y gorphenol, yn dra unochrog, yr ymdrinirwyd â Hanes Cymru gan haneswyr Seisnig. Mewn blynyddoedd diweddaraf y mae ysgolheigion Cymreig medrus wedi bod yn talu sylw manwl i hanesion eu gwlad, ac wedi dwyn i lygad goleuni lawer o bethau oedd yn flaenorol yn guddiedig oddiwrth y mwyafrif o'r Cymry. Y mae cynydd addysg, yn elfenol ac yn uwchraddol, yn peri i'r dô ieuaine ddyheu am wybod rhagor o hanes eu gwlad; nid yn unig o amser dyfodiad y Rhufeiniaid, ond hefyd am y gorphenol pell, pan oedd ein hynys eto heb ei gwahanu oddiwrth gyfandir Ewrop.

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Yn Llanbedr rhoddodd yr Athro Anwyl amryw gyfarwyddiadau i aelodau y Gymdeithas parthed y moddion goreu i wneuthur y Gymdeithas yn ddefnyddiol. Trwy y Cymdeithasau Sirol hyn y mae gobaith am gael hanes cywir a chyflawn o'n gwlad a'n cenedl.

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Cyhoeddir yn y rhifyn hwn dwy erthygl Gymraeg, un yn traethu ar hanes Hafod Ychtryd, a'r llall yn rhoddi disgrifiad manwl o olion hynafiaethol plwyf Llanddewi Brefi.

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Nid oes amheuaeth na chafodd Menyddiaeth ein gwlad golled ddirfawr pan ddinystriwyd llyfrgell yr Hafod gan dân; canys yr oedd gan Mr. Johnes luaws o lawysgrifau Cymreig mwyaf gwerthfawr. Pwy all ddyweyd y golled a gafodd ein llenyddiaeth yn ninystriad athrofa enwog Bangor Iscoed? Ac o'n rhan ein hunain, nid ydym yn canfod seiliau digonol i amheu gwirionedd y chwedl am losgiad y llawysgrifau Cymreig yn y Twr Gwyn, yn nyddiau Iorwerth, gan Scolan, ceidwad y twr, am yr hwn y canodd y bardd,—

“Ysceler oedd i Scolan

Fwrw'r twr llyfrau i'r tân.”

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Gyda llaw, a ydyw y gadair a wnaed gan Mr. Johnes yr Hafod i Iolo Morganwg eto ar gael? Dioddefai Iolo oddiwrth ddiffyg anadl, ac ni fedrai gysgu mewn gwely. Oherwydd hyn y gwnaeth Yswain yr Hafod gadair bwrpasol iddo, i eistedd arni y dydd ac i orphwys arni y nos. Dywedwyd wrthym fod y gadair hon yn awr yn Nhre Cefel, amaethdy yn agos i Dregaron, ac arni yr englyn hwn,—

"Na roe'r ffol yng nghadair Iolo—enwog,
 Heb bur anian ynddo;
 Ond bardd hardd gwedi 'i urddo
 A goder idd ei gadair o."

A fydd un o aelodau y Gymdeithas garediced a rhoddi ychydig o fan-
 ylion am y gadair, a phwy yw awdwr yr englyn?

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Yn Nhre Hedyn, Sir Aberteifi, yr argraffwyd y llyfr cyntaf yn
 Nghymru. Argraffwyd ef yn y flwyddyn 1718 gan Isaac Carter. Y
 mae yr unig gyfargraff adnabyddus o'r llyfr hwn yn Llyfrgell Genedl-
 aethol Cymru.

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Yn ystod yr haf diweddfaf cynhaliwyd amryw gyfarfodydd dydd-
 orol yn Mynachlog Ystrad Fflur. Cafwyd darlithiau gwir addysgiadol
 gan amryw foneddigion. Gwnaeth y mynachod yn eu dyddiau goreu
 les anrhaethol, ac ni ddylid ar un cyfrif farnu Mynachaeth oddiwrth
 ei sefyllfa yn yr unfed ganrif ar bymtheg. Y ddeuddegfed ganrif
 ydoedd oes euraidd Mynachaeth yn y wlad hon. Yn y ganrif hono y
 sefydlwyd Ystrad Fflur. Perthynai i'r urdd Cistersiaidd. Yr oedd y
 Mynachlogydd yn gartrefi dysg a gwareiddiad. Hwyoedd "dinasoedd
 noddfa" y tlawd, yr amddifad, a'r gorthrymedig. Ni ofynid dim am
 draul daint ac ystlys. Y mynachod oedd duwinyddion, athronwyr,
 meddygon, a dysgedigion y Canol Oesoedd.

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Y fath lu o feddylrychau a ymsaethodd drwy ein ymenydd pan
 gawsom y gipdrem gyntaf erioed ar y Fynachlog enwog! Tra yn
 sefyll rhwng y muriau maluriedig daeth geiriau "Alun" yn fyw i'n
 meddwl,—

"Pa sawl bron a orwedd yma?
 Pa sawl tafod gadd ei gloi?
 Pa sawl un sydd yn y gladdfa
 Ar cof am danynt wedi ffoi?
 Pa sawl gwaith ar wawr y gosper
 Y swniai'r gloch ar hyd y glyn?
 Pa sawl gweddi, credi, a phader?
 Ddywedwyd rhwng y muriau hyn?"

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Adeiladwyd y Fynachlog gan y Tywysogion Cymreig, a hwy a
 roddasant o'u meddianau at ei chynaliaeth. Ie, yma y gorwedd rhai
 o honynt hyd "y bydd dorau'r bedd ar un gair yn agoryd." Iawn y
 gellwir hi yn "Westminster Abbey" Cymru. Ffynai teimlad hynod o
 genedlaethol yn mhlith y mynachod, yr hyn a welir yn amlwg yn eu
 pleidgarweh at y Cymry ac achosion Cymreig. Cawn fod y mynachod
 a beirdd Ceredigion ar delerau cyfeillgar iawn. Treuliodd Gutyn
 Owen, y bardd a'r achyddwr enwog, lawer o amser yn Ystrad Fflur,
 ac yma y claddwyd ef yn 1480. Dywed traddodiad mai yma o dan
 "lasbren hoyw ywen hardd" yr hunaf Dafydd ab Gwilym y gwiw,
 awenydd gwrdd" ei olaf hun.

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I fynachod Ystrad Fflur yr ymddiriedodd Gerald Gymro ei lyfrau
 pan aeth i Rufain i ddadleu ei hawl i eistedd ar faine esgobol Ty

Ddewi. Pan gollodd Cymru ei hanibyniaeth collodd y Fynachlog lawer o'i gogoniant. Dadgorfforwyd hi yn yr wythfed flwyddyn o deyrnasiad Harri'r VIII., 1539-40.

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Y maes o astudiaeth a awgrymir i'r aelodau yn ystod y gauaf eleni ydyw hanes y Rhufeiniaid yn Mhrydain. Cymeradwyir dau lŷfr, sef "Celtic Britain," gan Syr John Rhys, a "Roman Britain," gan Mr. Edward Conybeare. Deallwn fod amryw o'r aelodau eisoes wedi dechreu ar y gwaith o ddifrif. Ai gwir yr hyn a sisialwyd yn ein clust gan aderyn fod un o'r aelodau yn cyflym golli ei wallt yn herwydd ei or-awydd i wybod cynwys y llyfrau hyn? Yn araf gyfaill!

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Ar ol darllen ac astudio y llyfrau a enwyd byddwn mewn safle mwy manteisiol i ddeall hanes yr olion Rhufeinig yn Lloventium. Bwriada y Gymdeithas dalu sylw manwl i hanes a phwysigrwydd Lloventium y flwyddyn nesaf.

Awgrymwyd i ni yn ddiweddar y gallai y Gymdeithas dreulio diwrnod dyddorol yr haf nesaf i ymweled â rhai o gaerau a mwngloddiau gogledd y Sir. Cydwelwn yn hollol â hyn, a gobeithiwn y telir sylw i'r awgrym. Ceir yn y cymdogaethau hyn luaws o bethau dyddorol i'r hynafiaethydd.

* * * * *

Yn un peth, dyddorol fyddai talu ymweliad â rhai o'r gwersyllfaoedd hynafol sydd i'w cael ar aelïau y bryniau yn y rhan hon o'r Sir. Y mae y rhai hyn o ffurf hirgrwn, a dengys hyny iddynt gael eu gwneuthur yn flaenorol i'r goresgyniad Rhufeinig. Gwersyllfa ysgwâr ydoedd un y Rhufeiniaid.

* * * * *

Gelwid y tair brif wersyllfa yn "ddinas," sef Pendinas, ger Aberystwyth, Dinas yn nghymydogaeith Ponterwyd, a Dinas yn agos i Benbontbren, Talybont. Y gwersyllfaoedd llai ydynt Darren, Caer Troedrhiwcastell, Goginan, Caer Llety Hên, Broncastellan, Caer Brynhir, Caer Pwllglas, Caer Llety Llwyd, Caer Alltgoch. Dengys sefyllfa ddaearyddol y rhai hyn mai o'r môr yr oedd y perygl. Y gelyn oedd y Gwyddyl. Gosodwyd y caerau hyn mewn lleoedd cyfleus i amddiffyn y dyffrynoedd sydd yn arwain o'r môr i ganolbarth y wlad. Tystion mud ydynt o'r ymdrechfa rhwng y Gwyddel a'r Brython.

* * * * *

Gwnai y gwersyllfaoedd hyn, hefyd, amddiffyn y gweithiau plwm yn y gymydogaeith. Hysbys yw i'r rhai hyn gael eu gweithio er yr oesoedd boreuaf. Y gweithiau hynaf ydynt,—Alltyerib, Esgair Hir, Darren, Cwm Darren, Nantyrarian neu Blaendyffryn. Gweithid Nantyrarian o dan nawdd CaerTroedrhiwcastell; Darren o dan nawdd y Gaer o'r un enw, (darren-tarian); Esgair Hir ac Alltyerib o dan nawdd Caer Alltgoch a Dinas. Dyma ddywed Lewis Morris, yr hynafiethydd, am Cwm Darren,—“This mine seems to have been wrought in the beginning of time, and before the use of iron was found out, and when mankind knew the use of no tools but stone. I have seen this work opened, and the strong wedges and charcaol taken up by which they split the rocks, etc.” Y ceryg a ddefnyddid i hollti y graig oedd y ceryg a elwir “ceryg-llwyd-yr-ych.”

Cafwyd amryw o'r ceryg hyn o dro i dro wrth ail-agor y gweithiau. Cafwyd hefyd forthwylion ceryg. Pan yn ail-agor gwaith Blaendyffryn tua 1866 cafodd Captain Northey amryw forthwylion ceryg a "wedges" ceryg. Yr oedd un pen i'r "wedges" yn flaenllym, a'r pen arall ag ol curo arno. A ydyw y rhai hyn ar gael yn awr Os ydynt yn ngofal y Gymdeithas Hynafiaethol y mae eu lle priodol. Os nad wyf yn cam-synied yr oedd "wedges" ceryg yn meddiant y Parch. J. D. Evans pan yn weinidog yn Goginan. Cafodd hwynt gan hen fwnwr.

* * * * *

Tua chanol y ganrif ddiweddaf cafwyd pum' pâl bren (wooden spades) yn ngwaith y Darren. Yr oedd y rhai hyn o wneuthuriad Brythonig. Anfonwyd un bâl i'r Amgueddfa Brydeinig, ac y mae un arall yn Ngwesty y "Plough" yn Aberystwyth. A ellir ei chael i'r "case" sydd wedi ei ddarparu gan y Gymdeithas i gadw a diogelu pethau hynafiaethol o'r fath? Nis gwyddom beth a ddaeth o'r tair ereill.

* * * * *

Diameu i'r Rhufeiniaid fod yn gweithio yn y mwngloddiau hyn. Gelwir rhai o'r gweithiau hyd heddyw yn "Weithiau y Romans." Dywed rhai mai cyfoeth y mwngloddiau hyn a ddygodd y Rhufeiniaid gyntaf i oresgyn y Sir, ac mai i amddiffyn y cyfoeth hwn yn erbyn y gwanewn yr ymladdodd Caradog a'r Siluriaid mor ddewr.

* * * * *

Gobeithiwn gael egwyl eto i wneyd rhagor o sylwadau ar y caerau a'r mwngloddiau.

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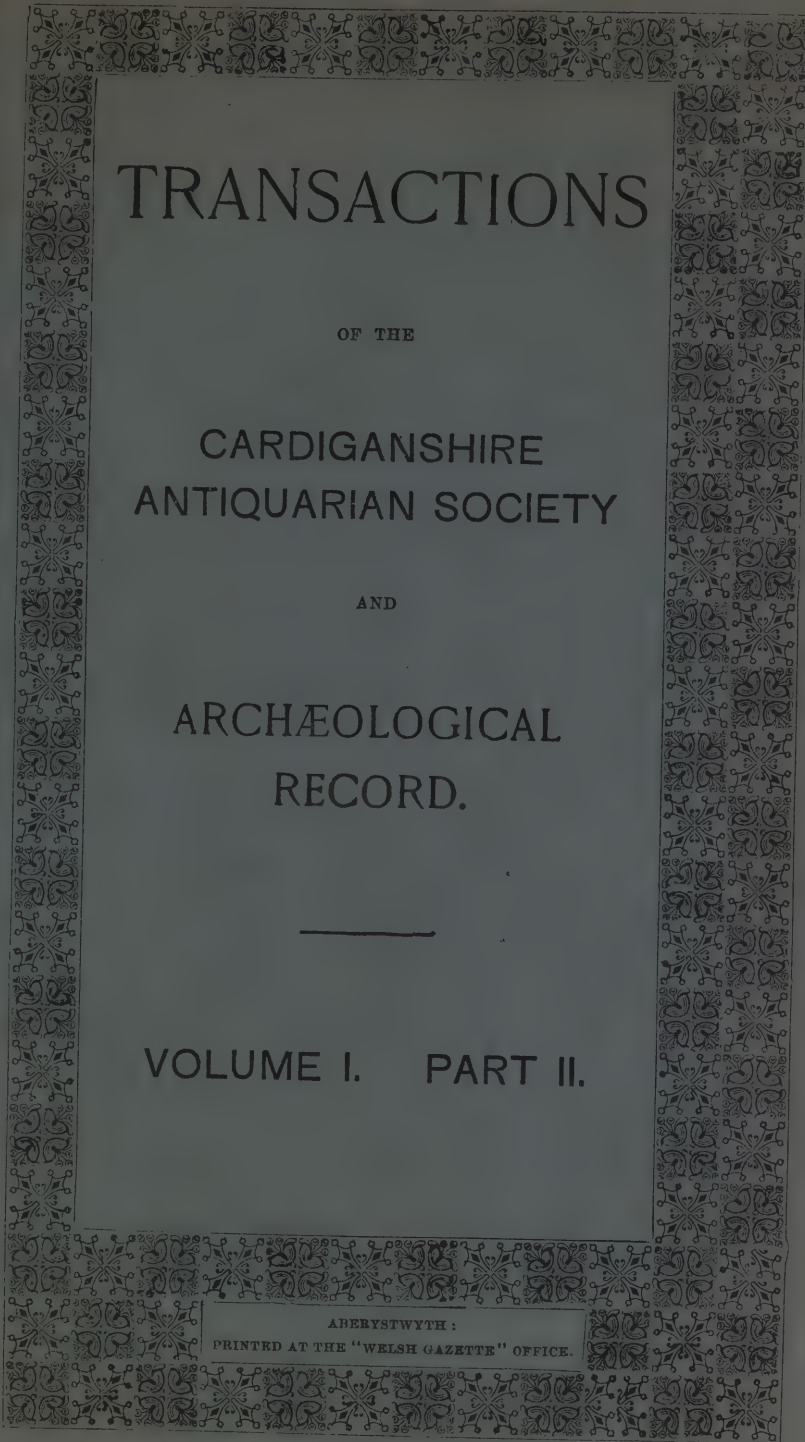
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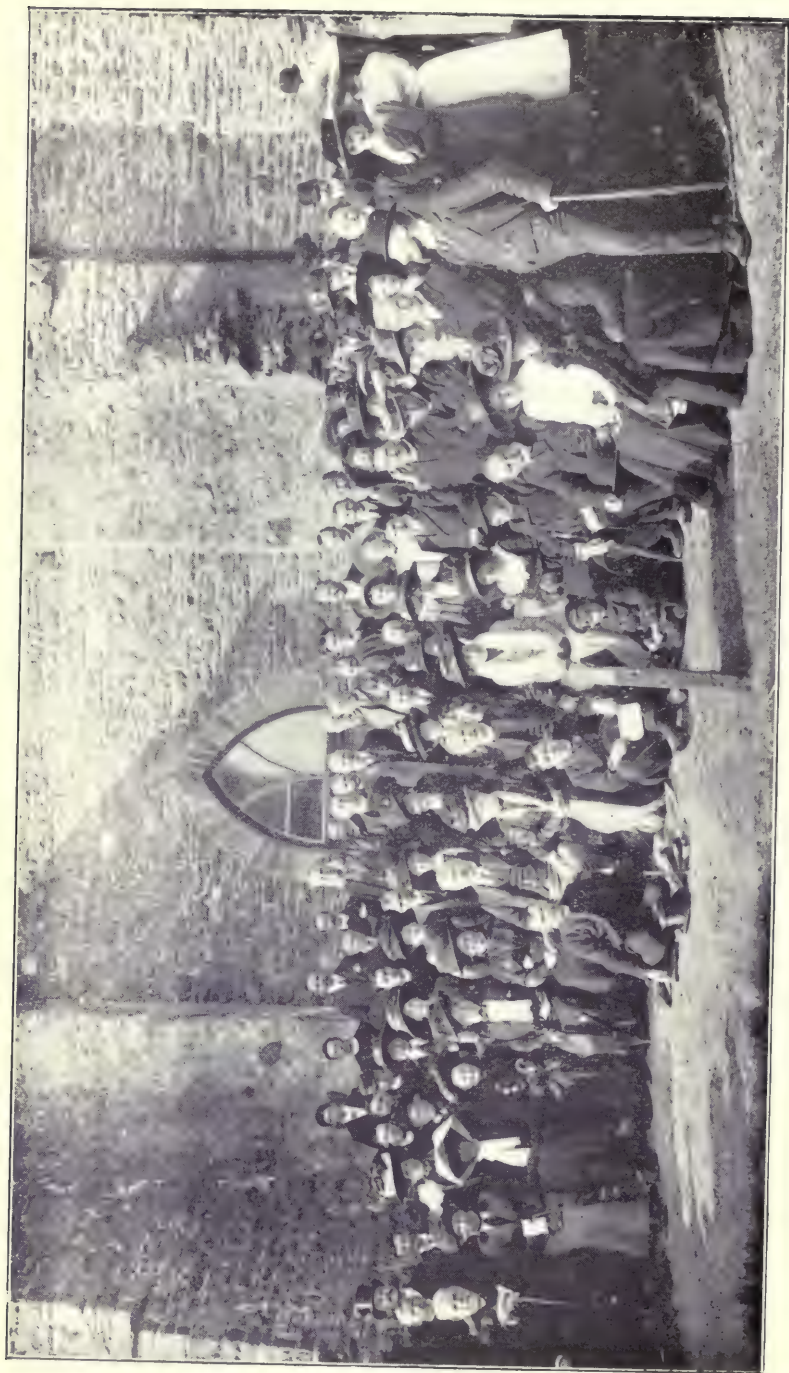
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ARCHÆOLOGICAL
RECORD.

VOLUME I. PART II.

ARERYSTWYTH :

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THE CAR DIGANSHIRE ANTIQUARIAN SOCIETY AT LLANDEWL-BREFI CHURCH.
S Side, on Site of former Transept.

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AND
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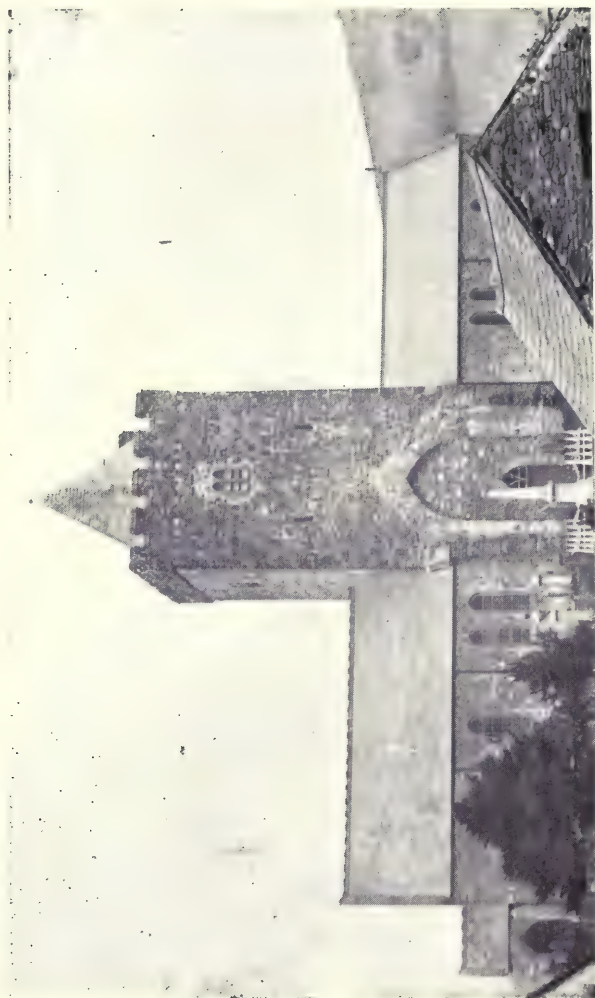
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THE CARDIGANSHIRE ANTIQUARIAN SOCIETY AT LLANDDEWIBREFFI CHURCH, S. Side, on Site of Former Transept.

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EXCAVATIONS NEAR PONT LLANIO, Portion of Concrete
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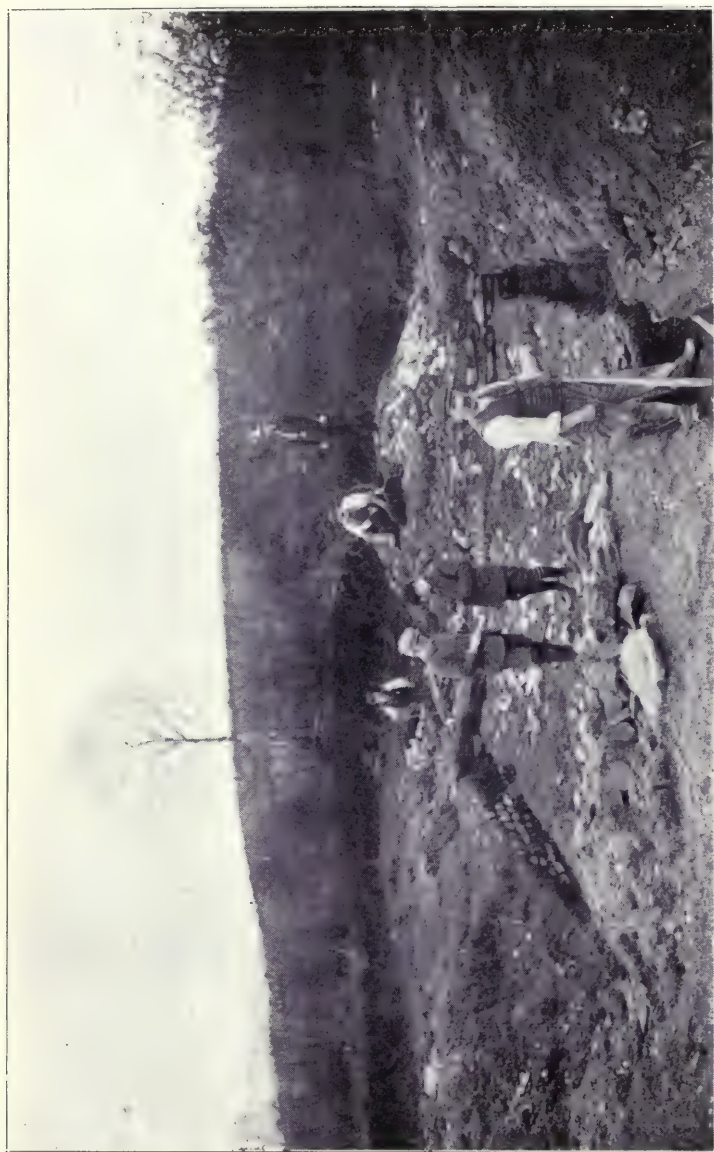
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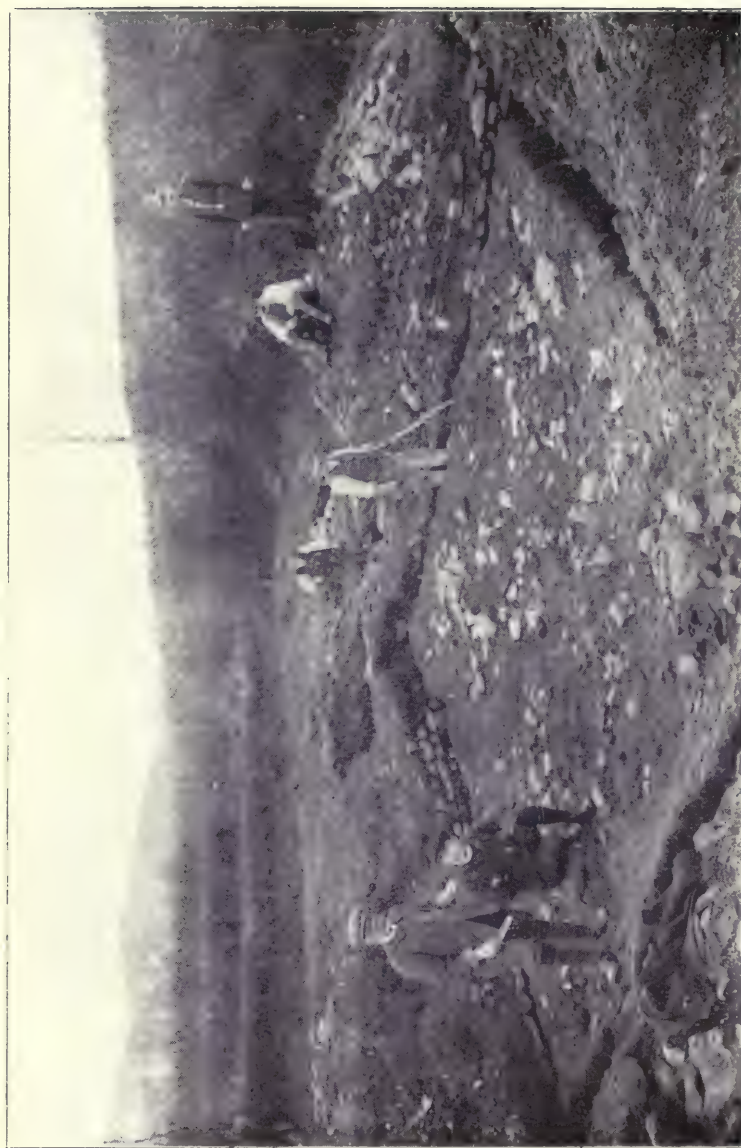
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EXCAVATIONS NEAR PONT LLANIO.

From W. Sible.



EXCAVATIONS NEAR PONT LLANIO.

From S.W. Corner.

VISIT TO LOVENTIUM AND LLANDDEWI-BREFI.

MORNING MEETING AT LOVENTIUM.

On Wednesday, May 11th, 1910, the Society held the first meeting of its second Session, when a visit was paid to the site of the Roman Loventium and to Llanddewi-Brefi. In beautiful summerlike weather a large number of Members of the Society assembled at Pont Llanio Station, and walked to Llanio Isaf, about a mile away, to the site of one of the Roman houses, the foundations of which had been excavated under the direction of the Society.

SIR EDWARD WEBLEY PARRY PRYSE (President), opened the meeting held at the excavated Roman Site, and said that before proceeding with the meeting, he wished to move a vote expressing the profound sorrow of the Society at the death of their beloved King, and their deep sympathy with the Queen and the Royal Family. The vote was seconded by Mr. R. S. Rowland, and carried in silent sympathy.

MR. WILLIS BUND, in an interesting description of Loventium, emphasised the importance of systematic excavation of what was undoubtedly an important place during the Roman occupation of Wales. What they saw to-day might be interesting, though hardly instructive, but with care in excavation might be made of much value in throwing light upon the Roman occupation of Wales.

Claudius Ptolemaeus, a native of Egypt, a celebrated mathematician, astronomer, and geographer, "Flourished" in the first half of the second century, A.D. In his geography he gives an account of Great Britain in which he says:

"In the most western part are the Dimetæ among whom are
"these towns, Loventium long. $15^{\circ} 45'$ lat. $45^{\circ} 10'$, Maridunum,
"long. $15^{\circ} 30'$ lat. $55^{\circ} 40'$."

It is almost universally admitted that Maridunum is Carmarthen, but the site of the Dimetian town, situated a little to the north west of Carmarthen, has been a matter of considerable diversity of opinion. This diversity began as far back as the end of the 16th century, when Camden, speaking of Breconshire and Tal-y-llyn, says:

"It hath been an ancient tradition in this neighbourhood that
"where the lake is now there was formerly a city which being
"swallowed up by an earthquake resigned its place to the waters,
"and to confirm this they allege that all the highways of the
"county trend to this lake, which if true, what other city may we
"suppose on the river Lheweny but "Loventium" placed by
"Ptolemy in this tract, which though I have diligently searched
"for yet there appears nowhere any remains of the name, ruins,
"or situation of it."

LOVENTIUM

Commenting on this Lluwyd in Gibson's edition of Camden (1695) states:

"As for Ptolemy's Loventium of the Dimetæ, which our author suspects to have been swallowed up by this lake I shall have occasion to offer some conjectures relating thereto in Cardiganshire."

Under Cardiganshire, Llwyd describes his visit to Llanddewi-Brefi and what he saw in the Church there, and then goes on "Whilst I was copying the inscription above mentioned a countryman told me there was another at a house called Llannio Isav in this parish, distant about a mile from the Church. Being come thither I found there two inscriptions and was informed that several others had been discovered by digging but that the stones were applied to some uses and the inscription not regarded.

The first I read "Caij Artis Manibus (aut fortis memoriae) Ennius Primus."

"Another Roman epitaph circumscribed with lines in the same manner as this is may be seen in Reinesius Synt. Inscript. Cl. 3 LXIV—The letter C reversed (as in the first place of this inscription) denotes frequently Caia, but sometimes also Caius as may be seen in the same author p. 722.

DSEMPRONIO

"This note or character [D] added to the first, fifth, sixth, and last letters is sometimes observed in other Roman inscriptions. As for the second letter of this inscription we have frequent examples on stones and coins of that form of the letter A. In Reinesius p. 3 we find this inscription:

HENCVL I ARTIVS

"which that learned critic directs us to read "Herculi Lartius," but seeing we find here also the names of Artius peradventure the correction was superfluous. Besides Roman inscriptions they find here sometimes their coins and frequently dig up bricks and large free-stones neatly wrought. The place where these antiquities are found is called Kae'r Kestilh which signifies Castle Field or to speak more distinctly the field of Castles though at present there remains not above ground the least sign of any building, nor were there any (from what I could learn within the memory of any person now living in the neighbourhood or of their fathers or grandfathers). However, seeing it thus called, and that it affords such manifold tokens of its being once inhabited by the Romans we have little or no reason to doubt but that they had a fort or garrison if not a considerable town at this place. And that being granted it will also appear highly probable that what we now call Llanio was the very same with that which Ptolemy places in the country of the Dimetæ by the name of Lovantinum (or as Mr. Camden reads it) Lovantium. If any shall urge that to suppose it only a castle and not a city or town of note is to grant it not to have been the old Lovantinum. I answer that perhaps we do but commit a vulgar error when we take all the stations in the itinerary and burroughs of Ptolemy for considerable

" towns or cities, it being not improbable that many of these might have been only forts or castles with the addition of a few houses as occasion required." 1

This description written over 200 years ago is, if one or two additional finds are added to it, a fairly accurate account of all we know of Llanio. Llwyd gives exactly the same reasons that are still given for identifying the place with Loventium, and his description of the site then, would describe the site now. As far as I am aware, the next writer who dealt with Llanio was Meyrick, who in 1810 published " The History and Antiquities of the County of Cardigan." Soon after taking his degree at Oxford, he undertook as he says the fashionable tour of South Wales; for this he tells us he purchased Richard's Welch Dictionary and Evans' Specimens of Welch Poetry, and paid his visit to Cardiganshire. Two results followed. He picked up a wife, and he wrote the County History. What he says about Llanio is as follows:

" Llanio, now the property of Col. Johnes of Havod, and which is distinguished into the division of Llanioissaf and Llaniouchaf was formerly the ancient Loventium of the Romans, and a considerable station on the Great Western Road called Sarn Ellen, between Maridunum or Caermarthen and Penalt near Machynlleth. Several coins and culinary utensils have been dug up here and three Roman inscribed stones are built up in the walls of two cottages on this spot. One of them in the wall by the side of the door is to be read ' Caii artis Manibus primus.' Another on a chimney of another cottage is to be read ' Ovesioni ' and in the porch of this house a very large one now serving for a seat and much obliterated has on it ' Cohors secunda augusta fecit quinque passus. . . . ' which shows that a cohort of the second legion of Augustus was stationed here and built a part of the walls of the city. Almost the whole of this place is covered with the fragments of the finest brick which the Romans must have brought with them. There are also some small remains of pieces of brick work and lime mixed with common stone still to be seen, and one entire piece having its surface smooth and polished was taken up not long ago and placed at the bottom of an oven then making in a neighbouring mill where it still remains. In one of the grounds of this farm a large piece of unshapened lead was dug up which when melted weighed 16lbs. There is a piece of ground to the south east of the farm house called Cae'r Castell or the field of the Castle, in which are still the remains of the foundations of the buildings."

Except as stating as established facts the tentative conclusions of Llwyd, and recording some of the finds that had been made during the century which elapsed between Llwyd and himself nothing is really added to our knowledge of the place by Meyrick's account of Llanio. This and Llwyd's account together with a statement by Sir Richard Colt Horne in his introduction to Archbishop Baldwin's Journey in South Wales have all been used as the basis for subsequent accounts, and still to the present day form the basis of all that is written about the place in guide books and elsewhere.

In July, 1861, the Rev. H. L. Jones paid a visit to Llanio and wrote a description of what he had seen to *Archæologia Cambrensis*. He says: "Any casual observer might visit this spot without perceiving he was on the site of a Roman town at least as large as Lampeter of the present day. Some faint traces of embankment may be observed on or about Cae'r Castell, but it is on the flat towards the river you must look for the foundation of houses. Here the tenant of the farm, a person of intelligence and courtesy pointed out to us the site of several buildings. Here they dug up for us stones and mortar of walls still in their courses under ground. Here they showed us how the soil of the surrounding fields were filled with bricks and where lumps or weights of lead had been discovered."

It may be said without any reflection on Mr. Jones' veracity that he had obviously carefully read Meyrick's account of Llanio before he wrote his own.

In 1865, the Manchester and Milford Railway was made. It must have cut right through the site of Llanio, and it is said a good many fragments of pottery and one large perfect vessel were found.

In 1878 a large mound in a field known as Cae'r Gwyrŷl full of bones was carted away and used as manure. Some years before a wooden female head was found when digging this field. The head is fully described in *Archæologia Cambrensis* and is in the possession of Mr. Jones, of Llanio. It is said to be of birch, but Sir John Evans has said it is really yew. When it was found there were other parts of the figure with it, hands and part of the arms, but these have been lost.

In 1879 Westwood completed his *Lapidaium Wallia*. In it he figures three of the stones, and thus describes them.

"The Roman station of Loventium is placed by Antiquarians between the right bank of the river Teify and the road at a place called Cae'r Castell, where some faint vestiges of embankment are visible, but it is on the flat towards the river that foundations of houses may be traced and whence the Roman road called "Sarn Helen" branched off both in a northerly and south-westerly direction. It is about a mile due west of Llanddewi-Brefi and now consists of a farm house and farm buildings. The Roman inscription represented in Plate LXXI. 'VERIONI and LXXVIII. COTTA'T were here found. That given in Plate LXXI. fig. 3 is now built into the east wall of one of the farm buildings about 15 feet from the ground above the horse block. The stone is about 14 inches long and 4 inches wide. The letters are then torn and ill-formed capitals. An engraving of this stone was published by me in *Archæologia Cambrensis* 1871 p. 263 from a rubbing sent to me by the Rev. H. L. Jones, made on 17th July, 1861, during the visit of the party as recorded in *Archæologia Cambrensis* 1861 p. 312 when the name upon the stone is given as OVENĪONI as it had also been given by Lhuyd and Sir S. Meyrick (*Cardiganshire* p 4 fig. 8). The stone is however injured at the left end and on examining it carefully during the Lampeter Meeting in August 1878 we adopted the conclusion suggested by Mr. Robinson (one of the Secretaries of

“ the Cambrian Archæological Association) that the first supposed letter
 “ was incomplete and that its supposed right side indicated a centurial
 “ mark having the real name VERIONI.

Westwood called the next stone (Plate LXXVIII. fig. 2) The Ennius Stone from Llanio Isav. He says:

“ The stone here figured was formerly inserted in the wall near the
 “ door of one of the farm buildings at Llanioisav in which position it
 “ was described and figured by Lhuyd and Sir S. Meyrick (Cardigan-
 “ shire p IV. fig. 7). It was subsequently removed by J. Morris Davies,
 “ Esq. to his residence at Aberystwyth, but at the meeting of the
 “ Cambrian Archæological Association at Lampeter (August, 1878), it
 “ appeared in the temporary Museum in the College, and where it is
 “ hoped that it may be preserved. It is 11 inches long by 6 inches
 wide, and bears the inscription:

) ' ARTI(M)
 ENNIVS
 PRIMVS

“ enclosed within the ordinary Roman frame.”

The third and last of the Llanio stones that Westwood describes he styles “ The Legionary Stone ” at Llanioisav (Plate LXXVIII. fig. 1). He says:

“ In Lewis' topographical dictionary it is stated that a stone on
 “ which could be traced the words Cohors secunda Augusto fecit quinque
 “ passus (affording evidence that a cohort of the second Augustan
 “ legion erected a certain portion of the walls) was used as a seat in
 “ the front of one of the farm houses at Llanio. In Meyrick's Cardigan-
 “ shire Plate V. fig. 9, the stone is represented with the letters unintel-
 “ ligible. In 1861 it was found by the Rev. H. L. Jones (Archæologia
 “ Cambrensis, 1861 p. 312) built in the lower part of the stable wall
 “ (facing north), thither removed from the horse block not many years
 “ back with traces of two lines of words on it but of which COH is almost
 “ the only portion now legible. The stone is about 30 inches long by
 “ 15 inches wide, and was found in August, 1878 in the position de-
 “ scribed by the Rev. H. L. Jones, and the accompanying figure is
 “ drawn by camera from the rubbing I made on the visit of the members
 “ of the Cambrian Archæological Association during the Lampeter
 “ Meeting. In addition to the above Roman Stones at Llanio Isav,
 “ there is another inscribed stone built into the south wall of the farm
 “ house about 15 feet from the ground, 20 inches long by 11 inches
 “ wide containing the letters

|ID|IH|FE|1695.

In 1878 the Cambrian Archæological Association visited Lampeter, the visit so often referred to by Westwood in his account of the stones. The following account of the visit is given in Archæologia Cambrensis.

“ At Llanio traces could be seen of portions of the Roman Camp
 “ Loventium and in all directions pieces of Roman brick and mortar.
 “ but much excavation will have to be done before any satisfactory ac-
 “ count can be given of it.”

In 1886 a small silver coin was found which a stranger is said to have carried away, but no description of it has been preserved. The first attempt at excavation was made in 1887. Mr. Lloyd Williams had been shewn by the Cambrian Archæological Association the probable position of a bath, and he got to work to excavate it. He found a hypocaust of the ordinary kind, but whether for heating a house or a bath is not clear. Two things were of interest in his excavations (1) That all the tiles found appeared to have come from a distance as no clay corresponding to that of which they are made is found in the neighbourhood and (2) that there had been a great downfall of masonry and buildings at some period, a possible indication that Llanio met with the same fate as other Roman Stations.

Since these excavations of 1887, I am not aware that any fresh work has been done at Llanio, and only a few uninteresting fresh finds have been made. The result, therefore, is that during the last 200 years there have been from time to time finds of bricks, pottery and stones. These are doubtless the remains of a station that once was Roman. If anything in the way of excavation is undertaken it should be done in a systematic way so that it will yield the largest possible results. There are not too many Roman Stations in Wales, and it would be wrong to allow one of these to be dealt with by amateurs who would not know what to look for, or where to look for it, and would only so disturb the ground that if competent persons ever afterwards undertook the work they would get comparatively no results as the ground would have been worked over and all the important points would have been quite inadvertently destroyed. Unless, therefore, competent persons will either undertake to do or to direct the work when doing, it had better remain undone. It must also be remembered that excavation if properly carried out costs money, and unless sufficient funds can be raised, the work cannot be properly done. Cardiganshire has not a Lord Tredegar, who will come to the rescue when funds are getting low, and it would be a pity if the excavations at Llanio were not as well done and made to yield as much as those at Caerwent. At present the first essential is to get a map showing what are the probable limits of the station, so that the work can be planned out on proper lines. It may be said, is it worth while to spend money in excavating a place where you may find little or nothing? Undoubtedly it is, for the lessons to be learned from a thorough systematic excavation of the place are in no way dependent on what may be found in the way of Roman remains. To make this quite clear it will be well to see as plainly as possible what Llanio really was under the Romans and what are the points which excavations may be expected to disclose.

; To do this a word must be said on the Roman occupation of Wales. It was not till the time of Claudius that any real attempt was made by the Romans to conquer Britain. About 43 A.D. that Emperor sent Aulus Plautius with some 40,000 men to carry out this work. At first matters proceeded rapidly. One division advanced north from London to Colchester, Lincoln to York. As they went they probably made the roads. Another in which were the XIV and XX legions advanced to the

north west from London, making the great road known as the Watling Street, and at length struck the Severn at a point about five miles lower down the river than Shrewsbury. Here they made a station Uriconium at which for a time the XIV legion was quartered. A third division including the II. legion marched to the west, passing Bath, crossed the Severn at Aust proceeding through Monmouthshire, making a station at **Caerwent**, to the Usk, where they made a station **Caerleon on Usk**, which became the head quarters of the II legion. From **Caerleon** a road was made going north, which passed through **Gobanium** (**Abergavenny**). **Magna** (**Kentchester**), **Leintwardine**, and then on to **Uriconium** whence it was continued to **Chester** which became the head quarters of the XX legion. This road, also called the **Watling Street**, was at first for a time the frontier between the Romans and the Welsh, and along it there was very severe fighting. On it the Romans massed their troops. The one terminus was **Chester** with the XX legion, then came **Uriconium** with the XIV. and at the lower end **Caerleon** with the II. **Aulus Plautius** was recalled and **Ostorius Scapula** took his place, the struggle with the Welsh continuing during his command. After **Nero's** accession A.D. 54, the forward movements stopped during his reign. Under **Vespasian** the forward movements began again. The II legion pushed along from **Caerleon** through **Glamorganshire**, passed **Cardiff** and **Neath** to **Carmarthen** (**Maridunum**), taking much the line of the South Wales Railway, and making the great southern road the "via Julia" at **Carmarthen**. This road joined another, which starting from **Abergavenny** went to **Brecon**, **Llandovery** and on to **Carmarthen**. A branch road left this at **Llandovery** or thereabouts (the precise point is uncertain), and ran west into **Cardiganshire**, crossed **Craig Twrch** and came down to the **Teifi**. It then turned north and ran almost parallel to the coast until it met the road from **Chester** to **Carnarvon** (**Segontinum**) at a point known as **Canovium** near **Conway**. This road was known as the "Sarn Helen" and became the western frontier line of the Romans in Wales. To the south west of the road as it crosses **Craig Twrch**, the hills run parallel to the **Teifi** and so formed the Roman frontier. To the north of this point the **Sarn Helen** was the frontier line and along it troops were placed. Those to the south of the **Dovey** were, it is usually said, recruited from the II. legion at **Caerleon**. Those to the north of that river from the XX legion at **Chester**.

The importance of **Llanio** lay in the fact that it was the western terminus of the road, and so a place that had to be strong enough to resist any force that might be sent to attack it. The force might be considerable. It is well known that strong piratical raids from Ireland and elsewhere were common, and a strong force was therefore necessary to resist such raiders. There was one special inducement to attack this part of the Roman line. The assailants had only to follow the road after they passed **Llanio** to find themselves in the midst of the Roman gold mines in that district. Therefore it was essential that **Llanio** should be a strong fort, which could at all times hold its own against all comers.

The first point of interest in the **Llanio** excavations will therefore be to ascertain what was the nature of the accommodation and of the

fortifications of a Roman fortified fort of importance in the extreme west of the empire. There have been excavations of various civil towns but so far of none quite like Llanio, the outlying fort of the Roman frontier line in their most western dependency. It is not to be expected that very much will be found in the way of relics and articles of ornament, but even if nothing is found, to have properly mapped out the plan of such a fort will be a matter of great importance in regard to our knowledge of the history of Roman Britain.

The next point as to which there seems to be a good prospect of something being discovered is of what was the garrison of this fort composed. It has always been assumed that the garrison of Llanio was a detachment of the II. legion from Caerleon and the stone dug up at Llanio is cited as proving this, it reads COHIIN-G-FVP, which is said to mean "cohors secunda legionis augustæ fecit quinque passus." This was universally accepted as the true reading of the inscription. It would be in accordance with the usual Roman custom already mentioned that the men who formed the legion should make the roads and also the walls or other works of fortification.

Mr. Thompson Watkins denied that the inscription could be thus read. He asserted that it read only "COHORS secunda A." the name of the nationality being lost. That is the cohort that garrisoned Llanio was not a part of the II legion sent from Caerleon but of the auxiliary legion; the Romans forming the garrisons of their outlying forts not of regulars but of irregular forces. In support of this he cites another case which he says proves that South Wales forts were garrisoned by auxiliaries. If it can be supported by evidence this suggestion is plausible, although at first it would seem to be opposed to the Roman plan that troops recruited here were sent to serve in Germany while those recruited there were sent to serve here. But it must be borne in mind who the people were against whom Llanio was fortified and against whom the line of the Sarn Helen had to be held. There were Irish and other pirates and raiders the worst foes and most bitter enemies of the Welsh and against whom they would fight to the last. The Roman rule might be disliked but the raids of the Irish were loathed. It will therefore be of very great interest if it can be shown by any of the inscribed stones that may be found that the Romans took advantage of this racial hate and in consequence raised and used local troops locally.

There is one further point that the excavations may show, and from what has been done they probably will show, namely, whether after the Roman withdrawal the raiders found themselves strong enough to capture Llanio and make it "a heap of stones." Were the Romanised Welsh too feeble to stand up alone against the Celtic Pirates? We know that Uriconium was sacked and burnt. Did a like fate befall Loventium? This the excavations will almost certainly prove one way or the other.

Other points of interest that may probably arise out of the excavations will occur to most of us. Those that I have mentioned are those that strike me as some of the obvious points on which we may



EXCAVATIONS NEAR PONT LLANIO.
Portion of Hypocaust in 'situ'.

hope to get evidence that will help to clear them up. But they very strongly emphasise the necessity of getting the work done by competent hands and skilled advisers.

The map shows the effect of the Roman occupation. The line going north west from London shows the line of the Watling Street to Uriconium by Silchester (callun atutuntum) to Bath (aqua solis), and so on to the Severn. After coming to Caerwent (venta Silurum), now being excavated to Isia Silurum Caerleon, the headquarters of the second legion. The road going north past Gobunium (Abergavenny), Magna (Kentchester), Leinwardine to Uriconium and then on to Chester where the XX legion was quartered make the Roman frontier. It was along this road that the fiercest fighting took place.

After the Britons were driven back, a forward movement was made starting from Caerleon, the II. legion pushed along the south near the coast and made the via Julia from Caerleon to Carmarthen. Another road starting from Abergavenny was carried to Brecon and passing thence to Llandovery ran down the Towy valley to Carmarthen where it met the via Julia. At Llandovery a road branched off which crossing the hills to Pumpsaint ran along on Craig Twrch by Cellan into the Teifi valley and then turning to the north crossed the Teifi and reached Loventium. The road to Sarn Helen then ran north and joined the road from Chester to Conway. Llanio and Conway therefore form the two extremities of the Sarn Helen which became the great Roman frontier against Irish and other pirates.

MR. C. E. BREESE, of Portmadoc read an interesting paper dealing with some Vestiges of the Romans in Wales. He said:—

It was with a sense of extreme diffidence that I accepted the courteous invitation extended to me to join the Members of the Cardiganshire Antiquarian Society in their visit to Loventium (Llanio), and to read a short paper upon what is euphemistically termed "Roman remains." I can only hope to deal with so wide a subject in a very general and cursory manner. I will refrain from making any special or particular reference to the existing evidences of Roman occupation in this district, for whilst I have some slight knowledge of their character and extent gleaned from various publications, I have no personal acquaintance with the locality.

In the domain of Archæology there is no more alluring pursuit than that of investigating the early annals of our own country. The theory of speculation is fast giving way to conclusions based upon ascertained fact, and nothing has contributed more to this end than the formation of Societies, such as yours, which have as their avowed purpose, the kindling of an intelligent interest in the hidden mysteries of our national past.

It is not my intention to review the written records which are generally accepted as authentic historical evidence of the period embracing the Roman occupation of Great Britain, but I would venture respectfully and with earnestness to impress upon the members of this Society the advantage of an intimate acquaintance with such records as they form an indispensable basis for investigations of a practical nature.

The glamour of adventure and discovery is not the all in all, though as an adjunct of well directed and applied thought it constitutes an invaluable accessory in the equipment of every Archæologist.

We know how important and indispensable the spade has proved in providing information concerning past races, enabling the antiquarian to read more clearly and reconstruct more accurately from the littered scraps, the ornaments, the inscribed stones and tiles, which it has turned up the history and the social life of vanished peoples.

It is to the spade then that we must turn to assist us in our efforts to fill up the blank spaces in the written history of our country.

Upon the occupation of Wales (the *Britannia Secunda* of the Romans) much light has recently been shed by organised and systematic excavation in those parts of the country—notably *Caerwent* (*Venta Silurum*), *Caerleon* (*Isca*), and *Caersws*—where the sites of Roman Cities and, the *Villa Residence* of *Glasfryn* near *Tremadoc*, in *Carnarvonshire*, have been definitely located. The accidental discovery also of such remains as pigs of lead, cakes of copper, coins, stones, pottery and tiles, many bearing legendary inscriptions stamped upon them in letters and numerals characteristic of Roman Art has enlarged our vision regarding the extent and nature of that occupation.

In the County of Cardigan there are many evidences of Roman occupation; The *Via Occidentalis*, now popularly known as the “*Sarn Helen*,” to which eminent writers have ascribed a primary military purpose,—proceeding from *Maridunum* (*Caermarthen*), traverses the County and is intersected at *Luentinum* or *Loventium* (the modern *Llanio*) by traces of another road coming from the direction of *Gower*. The presence of an extensive Romano-British settlement in the Hundred of *Penarth* is also indicated by the inscribed stones one of which tells of the honourable toil of the soldiers of the *Second Augustan Cohort*, which was presumably stationed at *Loventium*; the discovery in the neighbourhood, at various times of other vestiges such as coins, pottery, bricks and tiles and a piece of unwrought lead together with the foundations of buildings, renders it certain that the occupation was not merely temporary but complete and effective.

The question which excites our curiosity and claims our interest as Archæologists is that touching the purpose of the Roman occupation of this district. Was it dictated by strategical considerations of a purely military nature, or can we assign to it an ulterior object associated with the mineral resources of the neighbourhood?

In determining this question we should have regard to the motives which prompted that great and virile people to invade these shores. It is abundantly clear from the accounts which have been handed down to us by contemporary writers of the period, that the desire of conquest was but ancillary to the dominating aspirations for an ever advancing standard of wealth and luxury.

The Romans inspired by the sentiment of Empire, pride of birth, and race, imbued with the refining influences of an advancing civilization, irresistibly impelled forward to the attainment of a yet higher standard of life and Art became inflamed by the accounts which reached

them of this Island and its valuable exports, and they became actuated with a determination to secure to themselves the riches which it yielded. They possessed the right by virtue of the might of Arms which would enable them to add a new Province to the Empire, and for the rest what mattered the subjugation of a barbaric race to Imperial rule when in lieu of rugged independence was conferred upon the subject people some measure of the pride and share in the privileges of Roman citizenship!

We are then justified in holding the opinion that one of the principal objectives of the Roman invasion of Britain was the exploitation of the mineral wealth of the country. The tin mines of Cornwall and Devon, iron from Sussex and the Forest of Dean, lead from Hampshire, Flintshire, Shropshire, and Yorkshire, and gold from near Lampeter. The inscriptions upon many of the pigs of lead, ingots of silver, and cakes of copper, indicate them as belonging to the period of the earlier Emperors, and thus again bear evidence that the metallic riches of Britain were secured and turned to account by the Romans soon after their advent to this country. So far as the Principality is concerned, the presence here of the Romans has hitherto been attributed to the strictly limited military purpose of holding in restraint the native Tribes and for the defence of the coast against the raids of the Irish pirates. In addition to the enumeration of fortified or walled Roman Stations connected with one another by well defined roads, such as Deva (Chester), Conovium (Caer Rhun), and Segontium (Caernarvon) in the North of Uriconium (Wroxeter), and Mediolanum (on the banks of the River Tanat) in the central portion and of Glevum (Gloucester), Burrium (Usk), Isca (Caerleon), and Venta Silurum (Caerwent), in the south the names of many other towns are given in the Itinerarium of Antoninus compiled about the year 320 A.D., and the attached map given on page 000 shows what is believed to have been their several locations.

I will not stay to dwell upon such cities as Deva, and Isca, which are known authoritatively to have been of considerable importance as the head-quarters of the 20th and the 2nd legion respectively. It is possible and indeed highly probable that the other Towns enumerated were each occupied by a detachment of troops, it may have been a Cohort or a body of Auxiliaries. It must not, however, be assumed that the occupation of Wales by the Romans was limited to these Cities and Towns, or that the latter were wholly restricted in their use to the purposes of military watch and guard. The mere fact that these Towns were placed at intervals upon the line of well defined roads leads to the presumption that they served as the principal places of resort as our residences where established in the vicinity and along the connecting County Towns represent that particular purpose at the present day, and it is probable that under the ægis of their protection, other settlements of less importance, comprising villages or single and isolated line of route.

The recent discovery of a Villa Residence of undoubted Roman British type and origin at Glasfryn near Tremadoc, in Carnarvonshire,

would serve by analogy to suggest the existence of other remains of a similar character in other parts of Wales, and to indicate a domestic as opposed to a purely Military purpose. In respect to that discovery, with which my friend Professor Anwyl was with myself closely associated, we were led by a consideration of circumstances which evidenced the exploitation of that District by the Romans for mineral wealth to connect the presence of that building with the active pursuit after such material.

It must, of course, be recognised that at the period of the Roman occupation of Wales, the necessity for protecting the habitations of man by walled enclosures was as much called for by the predatory instincts of wolves and other species of wild animals who infested our hills and Forests, as to withstand the assault of man himself; and if the circuit of those enclosures exceed the actual limits of the building it tends but to suggest that the security of the domestic herds was also contemplated and provided for.

That a domestic occupation should be called in question by the finding on the site of various implements of war, such as knives, swords and daggers would be as unreasonable as to assume a contrary character by the presence therein of pottery and articles of Jewellery.

You in Cardiganshire may, in exploring the foundations of buildings, at or in the vicinity of Loventium, find much that is difficult to enable you to determine certainly the nature and character of the occupation. You will probably find,—as we found at Glasfryn,—the general and uniform characteristics of Roman occupancy;—foundations rectangular in form, with or without semicircular annexes; the building may be of the court-yard or corridor type; the construction of the walls will show the stones carefully faced and evenly laid in orderly courses; the wall may be constructed in what is termed herringbone fashion or it may not; there may be courses of bonded tiles, or slab substitutes, placed at intervals throughout it. It will certainly be heavily mortared, and contain a core composed of shells, bones, particles of tile and other debris. You will mark with interest the care taken to preclude humidity by the existence of double walls on the exterior sides of buildings, as also the provision of damp-courses at or near the base of the walls. You may be misled by the apparently small area between the internal partitioning walls into a belief that the living rooms were of corresponding dimensions, but reflection will convince you that what you take for the walled limits of a room are in reality but the sub-structure upon which the floors rested. You will also note with admiration the system of connecting flues whereby the heat was conveyed from the firing chamber throughout the building. The hypocaust will excite your vision with its composition of squared tiles and stones built in pillar formation. You may be fortunate enough to discover tessellated pavements, or remnants of the coloured frescoes, which adorned the walls. I should not be surprised if you were to find evidence, in the presence of slate that the buildings were roofed (as was actually the case at Glasfryn) with that material, obtained possibly from the neighbouring slate quarries of Ynys Hir near Cors Vochno. The character and arrangement of the building together with the nature of the articles found in it will give

you the key as to the probable purpose to which the building was put. It may be that they will indicate domesticity by reason of their form and application to the requirements of the table, of the bath, or as ornaments of dress.

If the building is a workshop it will present some special feature suggestive of its use as such, and the nature of the business carried on. It is quite conceivable that you may discover such a building as will disclose traces of operations connecting it with the produce of the rich silver and lead mines abounding in the district.

Whatever may be the outcome of Archæological research in the neighbourhood of Loventium, it is to be devoutly hoped that generous pecuniary support will be afforded to any well directed and intelligent efforts put forth for ascertaining the purport and extent of its occupation by that great people who filled the stage of our County's History from the commencement of the Christian era to 400 A.D.

If we may surmise as a primary reason for the Roman occupancy of the district, a close and active connection with mining adventures, it almost certainly follows that such occupancy was of a complete and permanent character. The long period of 350 years during which the Romans held active sway in Britain leads us to the inevitable conclusion that every part of the country became completely Romanized; and that the population became affected by the language, the customs, the Arts, and the Institutions of Rome, hence we may look to investigations in the district of Loventium for shedding further light upon the domestic character of those early years.

As invaluable aids to the study of Roman Vestiges in Wales, I would recommend a perusal of Sir R. Colt Hoare's 1806 Edition of the original records of Giraldus Cambrensis, in which occur many detailed observations upon the existing evidences of the Roman occupancy in Wales during the period of the 12th century. The work of that careful antiquary, Mr. Thomas Wright, entitled, "The Celt, The Roman and The Saxon," is also worthy of special regard; whilst that great work dealing with the history of Cardigan by Sir Samuel Rush Meyrick is also invaluable to the Student of local History. I would, however, venture to suggest to the members of this Society, that they would learn much by paying visits to Caerleon on Usk, and Caersws, where the tangible evidences of Roman remains will afford them information at first hand which cannot possibly fail to be of immense advantage in assisting them to a proper and systematic investigation of similar remains in Cardiganshire.

PROFESSOR ANWYL, in the course of his remarks, said that pottery was to archæology what fossils were to geology. The minor finds of pottery were therefore often more important than major finds. It was probable that at Llanio would be found pottery of a superior kind made in Gaul, indicating the presence there at one time of Roman officers, as well as pottery of an inferior kind, some of which was made in Britain. The name Loventium was most commonly used, and attempts had been made to show that Llanio was a corrupted form of the Roman name. The Roman ending, um, however, would not survive in

the form of *io*. There might, perhaps, be found in Llanio an interesting connection with Roman times. The name of the Roman god, Jupiter, through one of its oblique forms, became Jovis, which in Welsh would become *iau* and *iof*, and in late Welsh *io*, so it was not improbable that in Roman time there existed an altar or a shrine to the God Jupiter and Llanio may mean the court or precincts of the shrine of Jupiter. Ptolemy, the geographer, probably obtained his information from soldiers and traders and it was an instance of the care he exercised that he referred to the river Ystwyth which he named Stoukkia. During the Roman occupation centres which were originally military became later on centres of trade and commerce. The ancient Britons were not slow to appreciate the benefits of Roman civilization. The fact that there were between 600 and 800 words of Latin origin in the Welsh language showed the Welsh learnt from their conquerors more than their military arts.

THE REV. GEORGE EYRE EVANS, who had prepared the site of the excavation and laid out the finds, explained that the finest unbroken flue tile in the hypocaust was now in the possession of Mr. Rogers, Abermeurig. The finds included pieces of cement, iron tile fastenings, charcoal probably used in the hypocaust, an inscribed stone now at Lampeter College, a plummet of lead, and the cohort stone now incorporated in Llanio Isaf farm buildings. Mr. Evans also stated that some of the tiles formed part of the floor of a cottage near at hand, while some of the stones had been used in some of the buildings of Llanio Farm. Mr. Evans exhibited rubbings, prepared by Prof. Tyrrell Green and himself, of some of the inscribed stones which had been discovered. After collecting all the evidence of the last few years they had been able to draw a tentative plan of probably the camp itself, which showed Cae Castell with the roads marked thereon from the evidence of men who had seen the dry lines in the autumn. In conclusion, Mr. Evans said he would offer a prize of a guinea's worth of books to be competed for by pupils of the county schools of Cardiganshire for the best essay on Wales during the period from 460 to 660, the essay to be sent to him by Michaelmas Day next.

A vote of thanks was accorded the speakers, on the proposition of Sir Edward Pryse, seconded by Mr. Percy Wilkinson, of Crosswood, and a vote of thanks to Sir Edward for presiding, terminated the morning meeting.

AFTERNOON MEETING AT QUAKERS' YARD.

At the close of the morning meeting, the company proceeded to Llanddewi Brefi, where they were entertained at luncheon by Mr. R. S. Rowland, the Garth, and Mrs. Rowland, in the Parish Room.

The Society next adjourned to Werndriw, on a visit to the small Quaker burial ground at that place, where MR. JENKIN LLOYD, clerk to the Tregaron Board of Guardians, addressed the members in a field adjoining the burial ground on

THE QUAKERS IN CARDIGANSHIRE.

CRYNWYR LLANDDEWI BREFL.

(Talfyriad o Bapur a Ddarllenwyd yn Werndriw).

Nid cydgyfarfyddiad anyddorol ydyw y ffaith fod ein cymdeithas yn cyfarfod ger beddau a man cyfarfod y Crynwyr ar ben y dau' can' mlynedd o'r hanes cyntaf a gawn am y Crynwyr yn y lle. Erys yr hen dderwen a'i changhenau praff wrthi ei hun a'i chydgyfoedion megis wedi rhagflaeni am ei bod yn perthyn i'r dosbarth sydd yn meddu ar ryddin. Felly hefyd goffadwriaeth y Crynwyr a gladdwyd gerllaw iddi am iddynt fedri sefyll a pheidio a chydymffurfio a'r cyfnod cysglyd yr oeddynt yn byw ynddo. Da ydyw ymweled a man fechan eu beddau er dal y gwersi a ddysgasant yn eu ddydd, gerbron y byd. Saif eu coffadwriaeth yn wyrddlas tra mai coffadwriaeth y gormeswyr oedd yn cydfyw a hwy wedi ydru.

Yr hanes cyntaf a gawn am y Crynwyr yn y lle yma ydyw fod henaf-gwr o'r enw George David Jenkins yn byw yn Werndriw, ac iddo ddau fab a merch o'r enwau John, Samuel, ag Anne, yn y flwyddyn 1710. Nid oedd yr hen wr beth bynag yn Grynwr selog am y ceir ef yn meio'r plant am beidio cydymffurfio a deddfau'r cyfnod.

Naturiol felly ydyw gofyn pa fodd yr aeth y plant i goleddu syniad-au y Crynwyr gan fod lle cryf i gasglu i fod ond ychydig os neb o Gryn-wyr yn y lle af y pryd.

Tybïa rhai haneswyr lleol ac nid heb ryw gymaint o sail draddodiadol fod plant Werndriw fel llawer o blant amaethwyr a thirfeddianwyr bychain wedi derbyn eu haddysg foreuol yn rhai o drefydd y gororau megis Llanlleinu, Llanandras, a Kington, hen arferiad a barhaodd yn agos i ddiwedd y ganrif ddiweddaf. Ategir y syniad hwn gan y ffaith i'r ferch i briodi yn mhen blynyddoedd ar ol hyn ag un o'r enw Thomas Evans, Llanfihangel Rhydithon, Sir Faesyfed.

Barna eraill fod mwnwyr o Gornwall yn gweithio yn ngweithfeydd yr ardal a'u bod wedi dod i gyfarfyddiad a'r teulu. Ac eraill gyda llawn cymaint o sail mai teulu wedi eu deffro gan rai o hen bregethwyr Ymneullduol y cyfnod oeddynt ar y cyntaf, heb fod mewn cysylltiad uniongyrchol a'r Crynwyr—gan y cawn yn yr hanes cyntaf am y teulu i'r ddau fab i bresenoli eu hunain mewn cyfarfod neullduol o'r Crynwyr a gynhelid yn Llandoverly, ac iddynt gymeryd rhan yn y cyfarfod, ac hefyd i ymadael o'r lle heb neb i wybod o ba le y daethant nac i ba le yr aethant. Ar ol hyn cawn un o arweinwyr yr enwad yn dod i chwilio am y ddau frawd ac yn dod o hyd iddynt. Cymerodd hyn le tua'r flwyddyn 1710, a'r tebyg ydyw iddynt sefydlu cymdeithas yn Werndriw.

Yn y flwyddyn 1717 bu farw yn Werndriw un o'r enw Richard Hayden, o Swydd Caerloe, o'r frech wen, un o'r Crynwyr oedd yn teithio fel pregethwr oedd ef, a dygwyd ei gorph dros y mynydd i Llandoverly i'w gladdu yn Werndriw y pryd hyn. Bu John George farw ychydig ar ol hyn a bernir mai ef oedd y cyntaf gladdwyd yma.

Yn y flwyddyn 1726, priododd Ann George, yr unig un o'r plant oedd yn aros erbyn hyn, fel y dywedwyd, a Thomas Evans. Bu Werndriw am flynyddau wedi hyn yn lle cyfarfod y Crynwyr, a bu enwogion yr enwad yma o bryd i bryd.

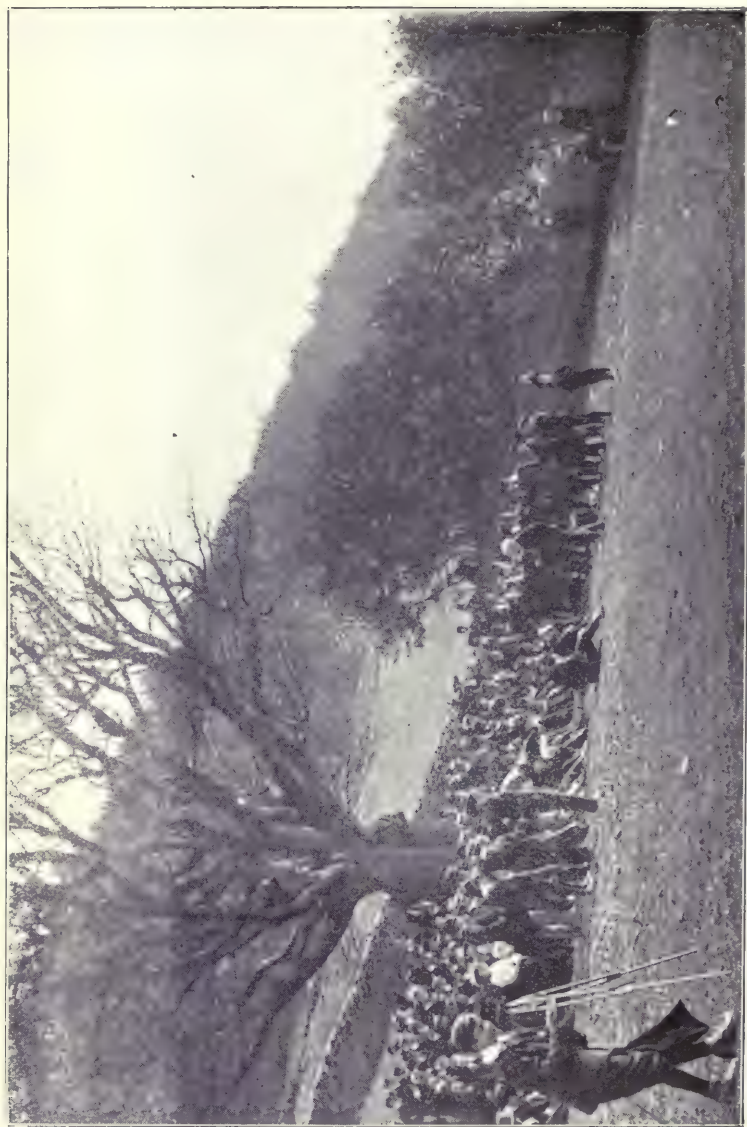
Cawn James Gough yn y flwyddyn 1742 yn cyfarfod a Rowlands, Llangeitho, a chymerodd ran yn un o gyfarfodydd Rowlands. Ganwyd o briodas Ann George a Thomas Evans, ddau o blant, Daniel (wedi hyn y Daniel Evans, y Garth), ag Ann

Bu farw Thomas Evans, Werndriw, ac amlwg yw i'r ddirywiad ddod i fewn gan y cawn mor gynar a, 1753 John Player yn ei adroddiad yn dyweud nad oedd cynydd na llewyrch ar y Crynwyr yn y lle. Parhaodd Daniel Evans yn ffyddlon a chawn ef yn myn'd yr holl ffordd i Dolgelly (neu gerllaw iddo) i gyfarfodydd y frawdoliaeth, a chredaf i gyfarfodydd yr enwad derfynu ar farwolaeth Ann Evans yr henaf, gan i'r ferch i adael yr ardal am Llanbedr.

Gwelir oddiwrth yr achrestr fod prif deuluoedd yr ardal hyn mewn rhifedi a chyfoeth yn haun o deulu Werndriw yn ogystal a phrif deuluoedd Llanbedr, a theg ydyw dyweyd ei bod wedi parhau yr rhan fwyaf o honynt os nad oll yn Ymneullduwyr, mewn cydymdeimlad a'r werin bobl, ac wedi parhau yn ffyddlon i iaith ei tadau.

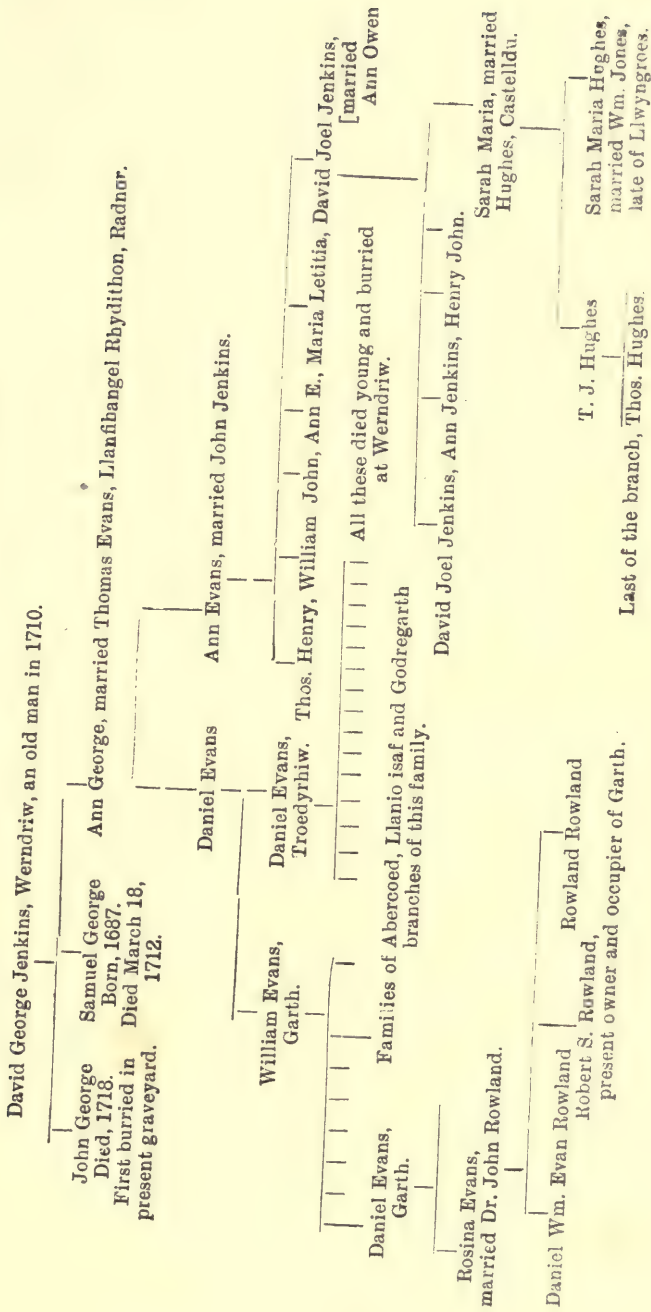
Edmygedd o barch i'r Crynwyr a'u lafur yn yr ardal yn fwy nag un cymwysder arall a barodd i mi ymgymeryd a cheisio gwneud hyn o deyrnged fechan i'w coffadwriaeth.

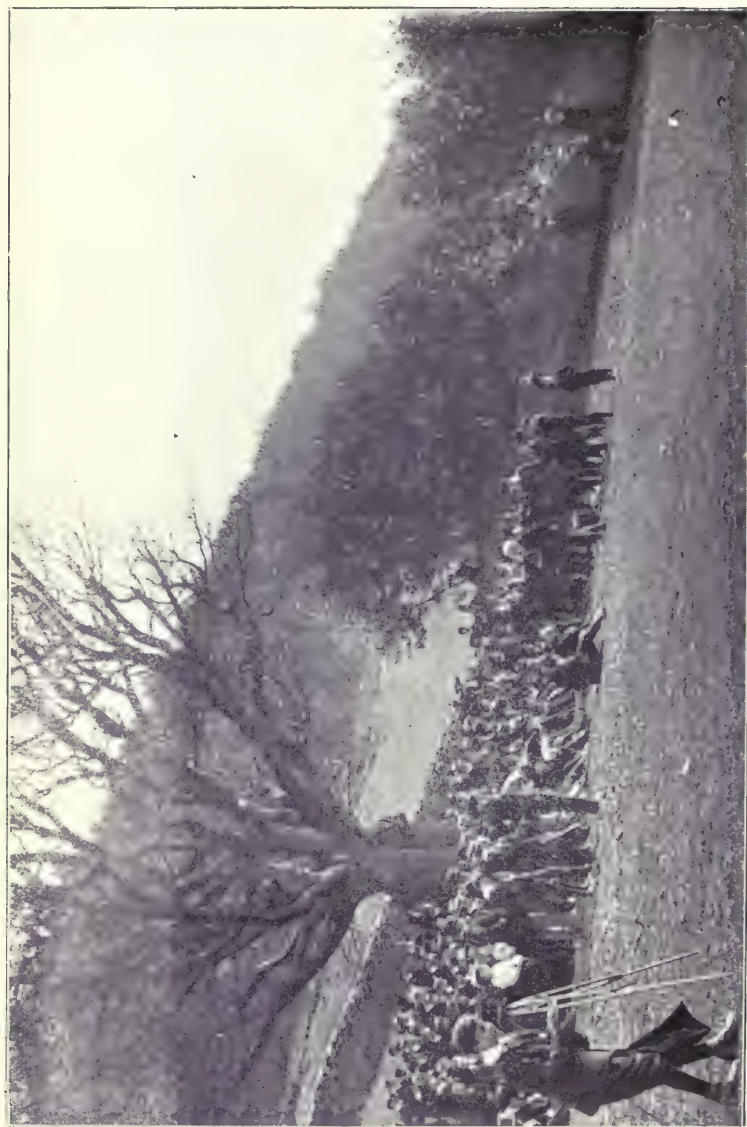
J. LLOYD.



QUAKERS' BURIAL GROUND, WENDRIW, near LLANDDEWL-BREFL.

ACHRESTR TEULU WERNDRIW.





QUAKERS' BURIAL GROUND, WEGNDRIW, near LLANDDEWL-BREFL.

ACHRESTR TEULU WERNDRIW.

David George Jenkins, Wernndriw, an old man in 1710.

John George Samuel George
Died, 1718. Born, 1687.
First buried in Died March 18,
present graveyard. 1712.

Ann George, married Thomas Evans, Llanfihangel Rhydlithon, Radnor.

Daniel Evans Ann Evans, married John Jenkins.

William Evans,
Garth.

Daniel Evans,
Troedyrhiw.

Thos. Henry, William John, Ann E., Maria Letitia, David Joel Jenkins,
[married Ann Owen

All these died young and buried
at Wernndriw.

Families of Abercoed, Llanio isaf and Godregarth
branches of this family.

David Joel Jenkins, Ann Jenkins, Henry John.

Sarah Maria, married
Hughes, Castelldu.

Rosina Evans,
married Dr. John Rowland.

Daniel Wm. Evan Rowland
Robert S. Rowland,
present owner and occupier of Garth.

T. J. Hughes

Sarah Maria Hughes,
married Wm. Jones,
late of Llwyngröes.

Last of the branch, Thos. Hughes.



EXCAVATIONS NEAR PONT LLANIO.
E. Side of Chamber, showing Incised Pattern on Stones.



EXCAVATIONS NEAR PONT LLANIO.
Portion of Concrete Pavement and Stone Flags in 'situ.'

MR. GEORGE EYRE EVANS said the first reference to the burial ground was in 1788. There was a monthly meeting minute book for that year at Swansea, in which it said that " John Griffiths and Job Thomas are desired to gain the deed, if any, of Llanddewi Brefi, not yet recovered." Mr. Evans said he had had the privilege in the Friends' Office, London, of seeing the original lease of this ground to the Quakers, and when Squire Hughes acquired the ground this little yard was reserved, together with free access to it.

THE REV. D. WORTHINGTON, vicar of Llangeitho, in proposing a vote of thanks to the speakers, said the Quakers were never numerous in the district of Llanddewi Brefi. They never owned a chapel, but worshipped in a part of Werndriw Farm. It was probable that they had a chapel at Alltgoch, near Lampeter. The families of Werndriw and Garth were the chief supporters of the cause. One of the Quakers, Daniel Jenkins, married Ann, daughter of Daniel Rowland, of Llangeitho. His brother, the Rev. David Jenkins, was a clergyman, and died when quite a young man in Carnarvonshire. When Daniel Rowland heard of his death he exclaimed, " My right hand is cut away." He (Mr. Worthington) remembered the last funeral at Werndriw. The person buried was a daughter of the Garth, a sister of his grandfather, and a sister of the great grandfather or Mr. R. S. Rowland, the present owner of the Garth.

The Rev. Rhys Morgan, Calvinistic Methodist minister, Llanddewi-Brefi, seconded the proposition of thanks, which was unanimously carried.

The company then returned to the Parish Room, where they were entertained to tea by Mrs. T. R. Davies, the Vicarage, and Mrs. R. S. Rowland.

EVENING MEETING AT THE CHURCH AT LLANDDEWI-BREFI.

After tea the company visited the Church of Llanddewi-Brefi and an address was given by PROFESSOR TYRRELL GREEN, dealing with the building and the historic associations which belong to it.

The site of the Church is historic ground for there was held the famous synod during St. David's own episcopate. The business for which the synod was called was, so scholars tell us, to pass disciplinary canons for the clergy, but the most important work accomplished, according to cherished tradition, was a brilliant confutation of the Pelagian heresy by the saintly bishop.

The name Pelagius was generally thought to be only a Greek form of the well-known name of Morgan, and that the leader of that great heresy bore the name of Morgan was generally understood to mean that he was of British origin. He was a very holy man and lived the life of a monk. Finding that it was a comparatively easy thing to live a holy life and to keep himself free from the sins into which people commonly fell, he, it is supposed, got an exaggerated opinion of the natural goodness of human nature, and the foundation of his heresy was that man was so good by nature that he did not need any special grace of God

to help him. In fact, that they had only to tell people what they ought to do and that at once they would do it, because they were so good by nature. We know how experience contradicts that beautiful theory. This heresy flourished most of all in Wales, possibly because the leader himself was a Welshman. It was on the spot on which they then stood that St. David met this heresy fairly, and by setting forth the full truth, routed it so that it never had the same hold in the country again. There are several stories associated with the hill on which the church stood. One is that at the great confutation of the Pelagian heresy St. David could not be properly heard by the whole multitude which had assembled, the ground upon which he stood rose beneath his feet, so that all could see and hear the Saint as he preached the truth. Another story was that when the church was being built two oxen were drawing some stones towards the hill, and the load was so heavy that one of them fell down dead. The other thereupon bellowed nine times, and a cleft appeared in the hill, so that the surviving ox was able to draw the load with ease to the place where the stone was needed. In the chancel of the church there used to be kept a horn, the "matcorn uchanfannog," or horn of the ox, which thus bellowed when the hill was cleft in twain. As to the church itself, they were told that it was founded in 1287 by Thomas Beck, the then Bishop of St. David's, and that it was made a College of Prebends. There were as many as fourteen of these prebends at one time, and the college where they lived was said to have been at a spot at the bottom of the hill south, south east of the church. Their duty was to say the services of the Church. The supposed site of the college was until very recently called "Lluest Cantorion," or the lodging place of the chanters. There were no remains of it, but it was interesting to know that when the foundation of St. David's College, Lampeter, was contemplated it was the site of the old "Lluest Cantorion" which was selected, and that some of the stone for building St. David's College was actually taken there. Owing, however, to Mr. Harford's generous offer at Lampeter the scheme of building St. David's College at Llanddewi was abandoned, and the stone was taken away, and the present old building of St. David's was then begun. Like most of the old foundations, Llanddewi Church seemed to have declined very much long before the Reformation. Some time before the Reformation the number of vicars choral who sang the services there had dwindled to three. In the time of Henry VIII. the description given of the church was "it standeth on high ground, but it is rude." They would see that the description still held; the building was rough, and, one might say, poor. It was massive enough, but there was no carved work or ornamentation to attract attention. The only bit of carved work remaining was a stone, which they would see on a bench in the chancel. What position it originally occupied in the building could not now be determined. It looked like a sculptured head or mask. The plan of the church closely corresponded with that of Llanbadarn Fawr. The tower originally stood on four open arches, with nave, chancel, and north and south transepts. The transepts, however, had been taken down, and the question was when did they disappear. A picture on an old

jug, in the possession of Mr. Evans, Llanio Fawr, dated 1814, showed the church without the transepts, and the chancel in ruins. As to the "matcorn uchanfannog," it was kept in the chancel, and was seen in the church in 1808. It was seen in Lampeter in 1823, and he thought they would not be far wrong when they said that the chancel, being in ruins, somebody annexed the horn, possibly that it might be kept safely. The horn was now in the possession of Mr. Parry, Llidiarde, Llanilar. He had not much doubt that the reason why the transepts were taken down was that the church was too big. The whole building was too expensive to keep up, and so they decided to take them down and wall up the arch. A story was current that the walls of the transepts were so strong that they had to be blown up with gunpowder. The tower is still sound but save that the ancient and dignified proportions of the nave and chancel were preserved, the church was robbed of all interest at the "restorations" in the last century.

Traces of the earlier sanctuary which stood here before the building of Bishop Beck's Collegiate church may be seen in the shafts of Celtic Crosses near the south-west angle of the nave and in several inscribed stones built into the walls. Of these the most easily deciphered, though now in two pieces inserted upside down in the west wall, is that which reads HIC IACET IDNERT FILIUS IA[COBI] QUI OCCISUS FUIT PROPTER PR [ÆDAM] SANCTI [DAVIDI]. This was seen in its whole state by Camden in 1722, and apparently commemorates Idnert whose tragic death in a raid upon the relics or treasures of the church brought to a close the line of Bishops of Llanbadarn.

GIRALDUS CAMBRENSIS.

PROFESSOR EDWARDS, University College of Wales, gave an interesting and humorous account of the itinerary of Giraldus Combrensis through Wales towards the close of the twelfth century when, in company with the Bishop of Canterbury, he preached the Crusades in French and Latin, to people who understood neither language, but nevertheless affected many to tears and won many recruits.

A vote of thanks to the speakers, proposed by Dr. Morgan, Pont-rhydygroes, and seconded by the Rev. J. N. Evans, vicar of Llangybi, terminated an interesting and enjoyable day.

HAFOD YCHTRYD.

(Parhad).

4. JOHN PAYNTER.—Penaeth yn ngweithiau mwn Cwm Ystwyth ydoedd Mr. Paynter, a phreswyliai yn y palasdy yn ystod mabandod yr etifedd, a thra fu yn gorphen ei gwrs colegawl. Daeth Mr. Paynter i'r Hafod tua 1760. Ymddengys ei fod yn ddyn o gymeriad pur, ac yn Gristion gloew. Gwaedai ei galon wrth ganfod drygioni ac anuwioldeb pobl y fro, a gwnaeth ei oreu i godi yr ardal yn grefyddol a chymdeithasol. Y mae ei lythyrau at yr Esgob Squire ac ereill yn llawn o naws crefyddol. Dyddorol dros ben yw darllen ei lythyrau at yr esgob a enwyd ynghylch gwaddol yr Eglwyss Newydd, a thaflant oleuni lawer ar sefyllfa foesol y plwyf tua 1760-2. Coledddai Mr. Paynter syniadau uchel iawn am brydferthwch yr Hafod a'r cylch. Wele ddyfyniad o'i lythyrau i ddangos hyny—. . . . "Surprising singularity of this enchanting spot. For may part I was in raptures when I first accidentally saw it, and never rested till I had prevailed on Mr. Johnes, of Croft and Llanfair, to hire it to me for life." Croesodd y gwr da hwn y glyn yn y flwyddyn 1775.

5. THOMAS JOHNES.—Mab hynaf Thomas Johnes, Llanfair a Phen-y-bont, Sir Faesyfed, ydoedd hwn. Syrthia llawer i'r amryfusedd o ddyweyd mai mab Thomas Johnes, Hafod, ydoedd. Nis gallasai hyny fod, gan i Thomas Johnes, Hafod, farw yn 1733, ac yn 1748 y ganwyd y Thomas Johnes hwn. Wele daflen achyddol y Johnesiaid:—

ACHRESTR Y JOHNESIAID.

Thos. Jones aeth i fyw i Benybont.		Elizabeth, merch Thomas Lloyd.		Thomas Johnes Dolau Cothi.
Thos. Jones, Penybont.	Anne, merch Jeremiah Powell, Nanarth.	Jane, merch W. Herbert, Hafod.	T. Johnes, Llanfair.	Ann m. Dav. Lloyd
	Thos. Jones (yr ail)			
Maria Burgh	Thos. Jones, A.S., Hafod Ychtryd, 1748—1816.	Mab a fu farw yn ieuanc.	Thos. Jones, Hafod Ychtryd, Bu farw 1753.	Blanche, merch Dav. D. Vaughan, Llanwern.
Marianne, merch ac aeres. Bu farw 1811.		Merch a fu farw yn ieuanc.		

Ganwyd Mr. Johnes yn Nhre Ludd, Awst 27ain, 1748. Addysgwyd ef yn yr Amwythig, Eton, Prifysgol Edinboro' a Choleg yr Iesu, Rhydychain, lle y graddiodd yn A.C. gydag anrhydedd, Gorph., 1783. Yr un flwyddyn ymsefydlodd yn yr Hafod. Yn 1778, priodasai Maria, merch ac etifeddes y Parch. Henry Burgh, offeiriad yn Sir Fynwy. Byr fu yr undeb hwn, canys bu Mrs. Johnes farw yn 1782. Ei ail wraig ydoedd ei gyfnither, Jane Johnes, o Dolau Cothi. Cyn gynted ag y cartrefodd Mr. Jones yn yr Hafod, aeth ati o ddifrif i geisio codi y gymydogiaeth yn mhob modd. Dychwelwyd ef yn aelod dros Faesyfed yn 1780, a bu hefyd am dymor hir yn cynrychioli Sir Aberteifi yn Senedd Prydain Fawr. Ymadawodd a'r fuchedd hon yn Langstone Cliffe, ger Exeter, Ebrill 23ain, 1816. Yr oedd yn Arglwydd Raglaw y Sir, yn Filwriad yn Milisia Caerfyrddin, ac yn oruchwyliwr cyllid tirol y brenin yn Nghymru, am yr hon swydd y ca'i fil o bunau yn flynyddol.

Yn adeg Mr. Johnes cyrhaeddodd yr Hafod ei gogoniant penaf. Aeth son am dano drwy yr holl wlad. I ddechreu, tynwyd yr hen adeilad i lawr, ac adeiladwyd yn ei le balasdy hardd o arddull Gothaid o dan olygiad Mr. Baldwin, o Gaerbaddon. Teithai Mr. Johnes lawer iawn, ac yn nghwmpeini y Gwir Anrhydeddus Robert Liston, ymwelodd a phob lle o nod ar y Cyfandir. Ac nid teithio i ddim pwrpas wnaï, ond casglai law-ysgrifau, llyfrau, creiriau, a darluniau o bob math. Ar barwydydd palas yr Hafod crogai gweithiau prif baentwyr y byd. Yn y neuadd gwelid yn hongian ddarluniau o waith Hodges, Opie, Gilpin, a Michael Angelo Carravagio; yn yr ystafell ganu rai o ddarluniau Barocio, Rembrandt, a Guido; yn yr ystafell giniaw weithiau Guercino, Delany, a Wounvermans. Yn yr ystafell hon, hefyd, ceid darlun cywrain o Elias yn cael ei borthi gan y Cigfrain. Daethai hwn o Fynachlog Tal-y-llychau a diameu ei fod yn hen iawn. Dygodd Mr. Johnes wydrau darluniol gwerthfawr o Eglwysydd yr Iseldiroedd adeg y Chwyldroad Ffrenig, a gosododd hwy i addurno yr Eglwys Newydd. Bri mwyaf yr Hafod ydoedd y

LLYFRGELL OEDIDOG.

a adeiladwyd gan Mr. Johnes. Ceid ynddi gynrychion llenyddol goreu pob gwlad, ynghyd a chasgliad Syr John Sebright o lawysgrifau Cymreig. Yr oedd y rhai hyn yn amhrisiadwy werthfawr, a cholled anadferadwy i lenyddiaeth Gymreig oedd iddynt gael eu dinystrio gan dan. Ysgrifenasid rhai o'r llaw-ysgrifau hyn yn y 12fed ganrif. Daeth cryn dwysged o law-ysgrifau Edward Llwyd i'r Hafod hefyd. Llwyd ydoedd ysgolor Celtaidd goreu ei oes, a theithiodd yn mhell ac yn agos i chwilio llawysgrifau a ddaiai ragor o oleuni ar darddiad y llwythau Celtaidd. Perthynai rhai o'r llaw-ysgrifau mwyaf gwerthfawr yn y "Chandos Library" i gasgliad Edward Llwyd. Treuliodd Iolo Morganwg lawer o amser yn llyfrgell yr Hafod yn copio o'r gwahanol gasgliadau. Ymwnai y llawysgrifau Cymreig a gwahanol bynciau—hanesiaeth, meddyginiaeth, barddoniaeth a rhamant. Ceir disgrifiad o'r llyfrgell a'i chynwys gan Benjamin Heath Malkin, yr hynafiethydd craff a'r sylwedydd byw a grwydrodd Ddeheudir Cymru yn 1803. Yr oedd yma lyfr croen mawr tua phum' can' mlwydd oed, ac o hwn y cafodd Iolo Morganwg, "Bonedd Saint

Ynys Brydain," a darnau o " Brut breninoedd Ynys Prydain." Ar dechreu y " Myfyrian Archaiology " cawn a ganlyn gan y golygwyr:—

" To Thomas Johnes, Esquire, of Hafod Uchtryd, Lord Lieutenant, Custos Rotulorum, and Member of Parliament for the County of Cardigan, this Volume, containing Original Documents of British History, is respectfully inccribed; with thanks for the use of his valuable Collection of Ancient Manuscripts, towards supplying the Contents of it; and as an acknowledgment of his Patriotism."

Ond er colled fawr i lenyddiaeth Gymreig, torodd tan allan yn y palas yn 1807. Llosgwyd llyfrau gwerthfawr, a dynystriwyd y darluniau drudfawr. Dywedir fod y golled yn £70,000. Nid oedd y golled arianol i'w chymaru a'r olygfa o ddifrod disymwth i'w lafur, ar ol i'r perchenog dreulio oes gyfan i gasglu llyfrau a chelfau cain. Ail adeiladwyd y palasdy drechefn, ond ni ddychwelodd ei fri cynhenid byth.

Yn fuan cafodd yr yswain dyngarol ergyd arall yn marwolaeth ei unig ferch, Marianne, yr hyn a gymerodd le Gorph. 4ydd, 1811, ac yn yr Eglwys Newydd ceir cof golofn farmor iddi o waith Chantrey. Mae y campwaith hyn yn enyn edmygedd pawb a'i gwel.

"Dyma ddywed George Borrow yn ei " Wild Wales ":—" Had Chantrey executed nothing else, it might well have entitled him to be considered, what the world has long pronounced him, the prince of British Sculptors."

Cymerai Mr. Johnes ddyddordeb lawer mewn

AMAETHYDDIAETH.

Planodd dros dwy filiwn o goed ar hyd y tiroedd creigiog anial. Gwnaeth ffyrdd newyddion drwy yr ardal, a rhodfeydd a gerddi tlysiion o gylch y palasdy. Cyhoeddodd lyfr ar Amaethyddiaeth a elwir, " A Cardiganshire Landlord's Advice to his Tenants," ac ystyrir ef yn lyfr safonol ar y pwnc. Mr. Johnes ydoedd y tîrfeiddianwr cyntaf yn Ngogledd Ceredigion i gymeryd mesurau er hyrwyddo amaethyddiaeth a phlanu coed, a gwariodd ffortiwn dywysogaidd i wneyd hyny. Dygodd i'r gymydogaeith erydr o Loegr, canys nid oedd yr erydr a ddefnyddid yn Sir Aberteifi y fath addasaf i ateb y tir. Dengys y gof-lech sydd y tu ol i'r ty ei ddyddordeb mewn amaethyddiaeth. Ar hon ceir y ganlyn:—

To the Memory of the Most Noble

Francis, Duke of Bedford.

This obelisk is erected by Thomas Johnes, as a testimony of the sincerity with which he, in common with every friend of the improvement of the country, laments the loss of the most judicious and munificent promoter of the

" NATIONAL AGRICULTURE."

Heb law hyn, cymerai Mr. Johnes ddyddordeb mawr yn addysg ei denantiaid a'i gymydogion. Agorodd ysgol rad yn yr Hafod i addysgu merched ieuainc i ddarllen, nyddu, a gwnio. Mrs. Johnes oedd yn gofalu am yr ysgol hon. Telid, hefyd, gyflog flynyddol i feddyg a fferlyllydd am weini ar y gweithwyr ar yr ystad,

HAFOD

Gosododd y boneddwr haelionus hwn

WASG ARGRAFFU EANG

i fyny yn yr Hafod, a chyhoeddodd amryw lyfrau pwysig yn ddestlus dros ben.; Wele enwau rhai o honynt:—"A Cardiganshire Landlord's Advice to his Tenants," "Cyfeithiad o weithiau Froissart," gan T. Johnes; "Catalogue of Pictures, Busts, Ets., at Hafod," "Thavels of Bertrandon De La Brocquire to Palestine," translated by T. Johnes, Esq., 1807. Am beth amser argreffid adroddiadau y Gymdeithas Amaethyddol yma. Caffaeliad mawr ydoedd cael argraff wasg fel hon. Credir mai yn Nhrefhedyn, yn Sir Aberteifi, y gosodwyd i fyny y wasg argraffu gyntaf yn Nghymru.

Wedi marwolaeth Mr. Johnes yn 1816, gwerthwyd amrywiol weddillion y palas. Aeth y goreuon i Ddolau Cothi. Bu yr ystad am beth amser yn Llys yr Arglwydd Ganghellor. Yn 1841 prynwyd hi gan Ddus Newcastle, yr hwn a'i gwerthodd drachefn i Mr. Henry Doughton am £94,000. Mr. William Chambers ydoedd y preswlydd nesaf, yr hwn a fu farw yn 1882 yn 73 mlwydd oed. Y perchenog presenol ydyw Mr. T. J. Waddingham, ac y mae yn olynydd teilwng i'r Herbertiaid a'r Johnesiaid. Gwna bobpeth yn ei allu at wella ei denantiaid a'i gymydogion yn gymdeithasol, moesol a chrefyddol. Y mae haelioni teulu presenol yr Hafod yn ddiareb gwlad.

O.N.—Ar ol ysgrifenu yr uchod cawsom fod yna un o'r enw Morgan Herbert yn byw yn yr Hafod yn flaenorol i'r Morgan Herbert a enwyd gyntaf genym. O bosibl mai ei dad ydoedd. Yr oedd y Morgan Herbert hwn yn un o ymlynwyr mwyaf selog y "Solemn League and Covenant," yn 1635. Priododd un ferch iddo Daniel Evans, o Ffynon Bedr, Llanbedr, a'r llall a John Lloyd, Ystrad Teilo, Llanrhystyd.

NOTES AND QUERIES.

The subject of Holy Wells is one which may well claim our attention associated as it is, in most cases with the names of eminent saints.

One such well, that of Ffynon Wen—near Llangybi, was mentioned in the first issue of this Journal. It is an instance of a well formerly supposed to possess healing powers.

How came these wells to be singled out from the many “springs among the mountains” to bear their honoured names, and to be credited with this efficacy of healing?

A well-known modern writer—the author of “Body and Soul,” speaking of the place which celebrated shrines, and centres of pilgrimages held in the devotion and veneration of medieval Christendom, says: “They did not gain that place without reason.” Surely, we may say the same about our Holy Wells.

It would be interesting to learn how many such wells are to be found in Cardiganshire.

There is one at Elerch—quite near the Village. It bears the name of “Pistyll, or Ffynon Padarn.” The spring is unfailing, even in the driest season; and within the living memory of some of the inhabitants, its waters have been used as a means to restore health.

A lady living in the neighbourhood of Elerch told me the following story, respecting the well, which she had from the lips of an old woman, resident in the place.

“One day, St. Padarn, accompanied by his followers, crossing the mountains in quest of water, came upon this bubbling spring. He drank of its waters, and refreshed and glad at heart,” he put his name on it” (i.e. blessed it). Hence its healing powers.”

Is there any notice of the “Well of St. Padarn,” in any book descriptive of Cardiganshire? If it is tradition only, it is a proof of the marvellous way in which the memory of the old saints still lingers in the land handed down from one generation to another.

NAMES OF PLACES IN CARDIGANSHIRE ASSOCIATED WITH KING ARTHUR AND HIS KNIGHTS.

Between Crosswood and Devil's Bridge, in North Cardiganshire, is a farm called “Maen Arthur” (Arthur's Stone), a place which belongs to the Earl of Lisburne. On this farm are also to be seen remains of an ancient mansion, and somewhere in the same locality is a brook known as “Nant Arthur.”

Near Dyffryn Castell Inn, west of Eisteddfa Gurig, is “Llys Arthur” (Arthur's Court), and attached to Tanycastell, Devil's Bridge, is a story that Arthur and his knights are sleeping there. This is, of course, only a version of a legend which is known in other parts of Wales.



EXCAVATIONS NEAR PONT LLANIO.
S.E. Corner of Chamber.

In the Parish of Penbryn, on the south coast of the County, is a farm called "Perth Geraint," and my friend Brythonydd in the *Archæologia Cambrensis* mentions of "Karn-y-Bettws Geraint," in the same parish, and it is believed that Geraint, son of Erbin, one of King Arthur's chief men, was buried in the neighbourhood.

This Geraint is the knight who figures in the *Mabinogion* as having married the Lady Enid, daughter of Earl Ynywl, a lady described as "Comely and Graceful."

J. CEREDIG DAVIES.

Llanilar.

YSPYTTY CYNFYN.

Y mae yn y plwyf hwn lawer iawn o henafiaethau pa rai a fyddant yn ddiamheu yn cael y sylw dyladwy gan y gymdeithas yn y dyfodol.

Y mae yr enw yn deilliau oddi wrth Hopitium—Hospital—Ysphyty, a Cefn Maen, llygriad o ba un ydyw Cynfyn.

Barn y mwyafrif o haneswyr ydyw mae y "Cistercian Monks" sefydlodd yr Ysphyty yma, tra y mae y lleiafrif yn dal mai y Knights of St. John's Hospitalers a'i sefydlodd.

Yr ydym ni yn fwy parod i dderbyn barn y lleiafrif, a hyny am y rheswm mai nawdd sant Ysphyty Cynfyn ydyw St. Ioan, ac efe ydoedd nawdd sant yr Hospitalers, tra mae St. Mair oedd nawdd y Cistercians, a'r tebygolrwydd ydyw, os mae yr olaf a'i sefydlodd, diamheu y buasent yn ei galw St. Mair.

Y mae "Cynfyn"—Cefn Faen yn ein cario yn ol i'r amser pan oedd Derwyddiaeth mewn bri. Y mae yr eglwys wedi ei hadeiladu ynghanol Cylch Derwyddol ar y Maen Llog (yr hyn a olyga yr enw ar gefn y maen), ac y mae y Fynwent yn gylch crwn, fel yn dangos ei bod yn dilyn y Cylch Derwyddol.

Nid oes o'r cerrig yn aros heddyw ond rhyw bedair neu bump, allan o'r deuddeg-a-deugain ddylasai fod. Y mae y Monolith yn aros, yr hon sydd tua 11 troedfedd o uchder o'r ddaear. Y mae yr oll yn mur y Fynwent. Dywedwyd wrthym gan hen wr, fod ei dad yn arfer dyweud wrtho mai oddiar ben y garreg sydd gerllaw i borth y fynwent y byddai y "Cryer" (Criwr) yn arfer, ar y Sul gyhoeddu Arwerthiantau, Freiriau, a phethau cyffelyb, a fyddent yn cael eu cynnal yn yr wythnos ddyfodol.

Y mae Cylch Derwyddol yma yn cyfateb i'r un sydd yn "Stonehenge." Yma y cynhalient eu Cynhadleddau blynyddol.

Y mae yn y plwyf ddwy glych llai—Cyrcleuoedd Chwarterol y Derwyddion.

Ryw amser yn y dyfodol, ceisiwn roddi ychydig yn fwy o'r hanes Derwyddol, etc., ond nis gallwn y tro hwn ddiweddu heb gofnodi mai gerllaw yr Eglwys,—ar dir perthynol i'r Eglwys, y mae Pont-bren 'Ffeiriad (Parson's Bridge). Y mae tri traddodiad ynglyn ar enw, 'sef fod yna Offeiriad wedi cwympo a boddi yn y Rheidol yn y fan hon. Un arall ydyw fod ar y graig sydd uwchlaw y dwfr, ddarlun o offeiriad yn ei wenwisg.

Nid oes yr un hanes fod neb wedi boddi yn y fan hon, *chwaethach* offeiriad, ac yr ydym ni yn dyst nad oes y fath beth a'r darlun ar y graig.

Yn ddiambheu y rheswm paham y gelwir hi ar yr enw hwn ydyw, flynyddoedd meithion yn ol yr oedd yn rhaid i'r offeiriad oedd yn gweinyddu yn Ysbytty gerdded o Llanbadarn i fyny. Yn awr, yn lle dilyn y ffordd drwy Bont-y-Derwydd (Ponterwyd), rhoddwyd pren o graig i graig—(pellder tua 6 troedfedd) ar y Rheidol er mwyn i'r offeiriad groesi a thrwy hyny hyd yn awr gelwir hi Pont-bren-Ffeirad.

C. EVANS.

DISCOVERY OF AN ANCIENT ROMAN BOAT.

“ In the course of excavations on the site of the new County Hall, on the East side of Westminster Bridge, a discovery has been made the importance of which from an archæological point of view, can hardly be over-estimated. The principal feature of the discovery consists of a Roman boat. As this is a unique example of such a find in Great Britain it is of greater interest than the clinker-built boat of King Alfred's time, discovered at Walthamstow a few years ago, and of other Viking boats found in various parts of the kingdom. A considerable portion of the vessel, which is of oak, is still covered, and until the earth is removed it will not be possible to ascertain its exact size, but so far as can be judged the vessel would seem to be about 50ft. long and 16ft. beam. Several articles were found in the boat, comprising some shreds of Roman pottery, bones, iron, nails, glass gaming buttons, iron studded soles of footwear, a coin of Tetricus in Gaul (268-273), a coin of Carausius in Britain (286-293), which is stated by the keeper of coins at the British Museum to be of date 290 or 291, and a coin of Allectus in Britain (293-296), and these objects are stated by the authorities of the geological museum to be the safest evidence as to the age of the boat, which may therefore be assigned to the end of the third or the beginning of the fourth century, A.D. Dr. C. H. Read, keeper of the department of British and mediæval antiquities at the British Musium, who has examined the boat, points out that the discovery is of special interest and value as having been made on the Council's own property, on what must have been the bank of the river in Roman times, and expresses the opinion that the vessel is capable of preservation.”

ABERYSTWYTH PLACE NAMES.

1. Many years ago when investigating the records of Aberystwyth Court Leet, I found one to the following effect, under the date May 29. 1713, one David Jones being Mayor of the town:—

“ We present the inhabitants of the town to make a gate fit, upon the road leading from Aberystwyth towards Bwlch Hafan y Ci through the river Ystwyth, and ought to be made, and put in repair by ye inhabitants of the said town, and for want of doing so, we offer you to pay 0 6 8.”

After making enquiries from old Townsmen, many of whom are now dead, I have failed to get any hint whatever as to the position of Bwlch Hafan y Ci. Can any of our readers give information respecting this " bwlch " or gap?

2. What is the meaning of the word " glais " which appears in some of our local place-names? That the word is in its radical form and is not a mutated form appears from such names as Pen Glais and Allt Lais. It is known that there is a place called Glais near Swansea. I shall be glad if any place-name scholar can give me any information in regard to this word. I cannot find it in any dictionary that I have at my command.

DAVID SAMUEL.

September 5th, 1910.

GEORGE BORROW, THE RING AND A CARDIGANSHIRE BALLAD WRITER.

When reading lately Mr. Thomas Seccombe's excellent introduction to Borrow's *Lavengro* (Everyman's Library Edition published by Dent), I came, on page XIV., across an interesting reference to Borrow's connection with the Ring. The author of " *Wild Wales* " had it appears, an instinctive as well as an hereditary inclination for boxing, and had been introduced when a youth to the charmed circle through the medium of John Thurtell. It seems that Thurtell was not himself a " great bruiser," but he was a popular sportsman. His house was the rendezvous for the Fancy, and here he gave the youthful Borrow some lessons in the noble art of self-defence. Seccombe proceeds. "The cup of Thurstell's notoriety was not filled until he appeared as a protagonist on the scaffold at Hertford, for the murder of William Weare, celebrated for all time in the notorious quatrain:—

" They cut his throat from ear to ear
His brains they battered in;
His name was Mr. William Weare,
He dwelt at Lyon's Inn."

Seccombe states further that " Borrow wrote of John Thurtell more than once in *Lavengro* (pp. 41, 152, 167), in colours prophetically lurid."

It will be interesting to our readers to know that this gentleman Thurtell and the incident that led to his connection with Hertford, constitute the subject of a ballad written by an old ballad-writer David Rice, of Llannon, the ballad being printed at Aberystwyth by the late Mrs. Esther Williams, Bridge Street.

The ballad is entitled:

" CAN NEWYDD

yn cynnwys yr hanes mwyaf neulltuol am dri o wyr boneddigion, sef John Thurtell, Joseph Hunt, a William Probert, a gytunasant mewn dir-gel fradwriaeth yn erbyn bywyd

WILLIAM WARE, ESQUIRE,

o Lyon's Inn, Strand, yn Llundain."

Then on the title-page follows an account of the murder, concluding with the statement:—

“ Yr hanes a dynwyd allan o'r diwedd ar bapurau newyddion a argraffwyd yn Llundain, ac oddi yno a anfonwyd i lawr gan gyfaill i'r awdwr, i Lansantffraid (Llannon).

Lle darfu i'm 'scrifennu,
Yn gloff o'r glun ar wely,
I roddi'r hanes maes trwy'r wlad,
Er cariad at y Cymry.”

There is no date attached to the ballad; but inasmuch as the murder referred to was committed on October 24th, 1828, and as the murderers had not been executed when the ballad was printed, we may reasonably conclude that the date of its publication is about end of 1828 or very early in 1829.

I was not aware of Borrow's connection with Thurtell when I made reference to Rice's Ballad in the series of articles on “ Ballads and Ballad Writers ” in “ Cymru ” (vide November No. 1904, p. 216. The Rev. G. Eyre Evans in his History of Aberystwyth Court Leet” gives 1829 tentatively as the date of the above-named ballad.

DAVID SAMUEL.

September 5th, 1910.

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St. Gwenog. Her Church and her Well.

MY subject quite naturally subdivides itself into three heads. I shall not occupy your time by making a tedious exordium as I feel that if I take too long a time in laying the cloth you will lose your appetite for the frugal repast which I have endeavoured to prepare. The question which automatically arises in your minds is, I feel sure, who was St. Gwenog and what is known about her? In endeavouring to furnish an answer, I feel that I am undertaking a hard, and I would almost add, an impossible task, as nothing has been recorded and nothing is known about her further than that she is referred to in one or two instances as St. Gwenog the Virgin, and that her festival was held on January 3rd, in a calendar found in an old MS. of 1643-4. In the records of Brown Willis and in a number of Welsh Almanacs of the 18th century, she is thus referred to, and this additional information is also given, namely that on her festival day a fair is now held, or, in other words, that the original religious rites of the day have been supplanted and converted into occasions for the bartering and selling of wares, sheep and cattle, and other agricultural products. The Fair called Ffair Wenog is held on January 14th and is the only fair held in the parish throughout the year. A 15th century MS., a copy of the Laws of Howel Dda, contains several invocations to St. Gwenog, and in the Myfyrian Archæology, at the end of a legal triad, the same invocation "Gwenog helpa,"—"Gwenog help" is found, from which it is inferred that the MS. was either written in the parish, or that the Copyist was a native of it. The parish of Llanwenog is divided into two hamlets or tithings, which are called Blaenau Gwenog and Bro Gwenog. But to return to the lady St. Gwenog. Her name, at the outset—conclusively proves that she was by no means an ordinary personage. The word is a compound of the feminine form of the adjective gwyn (white) with the termination og which signifies, "full of" or "abounding with." Our Gwen, therefore, evidently excelled all other Gwens in the possession of virtues, graces, and all good qualities. But the question will at once present itself, if the lady Gwen so far surpassed all other Gwens in the matter of graces and virtues, how does it happen that nothing has been recorded so as to preserve the memory of such a transparent character? In answer I may perhaps be allowed to suggest that as her virtues were so well known and so much spoken of during the period in which she lived it was thought quite unnecessary to keep a

written record of them, but in process of time Gwenog and her illustrious deeds was gradually forgotten. It may be worthy of note that all the other Gwens who are connected with Wales are described as *Matrons*, and not *Virgins*, to which latter class our Gwen evidently belonged. And it is quite impossible to conjecture that any one of those Gwens could be identical with our lady, because in no case can it be discovered that January 3rd is the date of any other Gwen's festival. There is one of these Gwens a Matron, who is connected with Wales, namely Gwen Teirbron, the mother of St. Cadfan, the founder of St. Cadfan's Church at Towyn, Merionethshire, and also of Llangadfan in Montgomeryshire, whose history is a most interesting one. She was a daughter of Emyr Llydaw, an early chief in Armorica. She was first married to Eneas Llydewig, and became the mother of St. Cadfan, but she was early left a widow to be married a second time to Fracan, cousin of Cador or Cado Duke of Cornwall, by whom she had several more children. In Brittany she is variously called, St. Candide or St. Blanche. In England there are several Churches dedicated to her under the title of St. Candida or St. White, and it has been supposed that the name Whitechurch which has been given to churches in different parts of the country, owes its origin to the fact of their having been dedicated to St. Candida or St. White, but it is more probable that the name originates from another source. When the first stone churches were erected they were usually whitewashed and so acquired the name of Whitechurches, but when this practice became obsolete, then some other reason was sought to explain the name, and it was assumed that a St. White or a St. Candida was the patroness.

As I have already stated, there are several Gwens with churches in different parts of the country dedicated to their memories, but there appears to be only one Gwenog with but a single church in our country dedicated to her memory. We in Llanwenog can therefore congratulate ourselves upon the fact that we are in the unique position of having a patron saint all to ourselves, and, personally, I am inclined to believe that Gwenog was first known by the name of Gwenllian or Gwen the Nun, and that it was she who established a preaching station and erected a cross at Croesgwenllian, the farmhouse which bears that name and is situated only a short distance from the Church. In course of time, as her good qualities and virtues became better known, and the locality had experienced her kind and benevolent actions, she became forthwith known as Gwenog or the lady abounding with good deeds and virtues.

THE CHURCH.

Here in this parish, like many other parishes in Wales, a tradition is current that an attempt was made to build the Parish Church on a site known to this day as Bryn-yr-eglwys, which is situated nearly three miles away from Llanwenog in a northerly direction not far from the hamlet of Newcourt. The building of the Church there was allowed to proceed for some little time until its progress was

interrupted by the agency of the Evil One. What was built in the daytime being demolished at night, it was deemed prudent to abandon further operations on that site. Thereupon the foreman mason feeling angry at being thwarted and outwitted, and with a firm belief that a new site would be indicated for the building of another church by the falling of his hammer on the spot, with a mighty exertion of his muscular strength and with Herculean power threw it with such terrific force that it bolted through space for a distance of nearly three miles, and finally landed upon the spot where Llanwenog Church now stands. So runs the legend. But before we dismiss it, I think it calls for one observation. It must be borne in mind that the original churches in this country were built of wood and I feel somewhat inclined to substitute a carpenter and his axe for the mason and his hammer in the context of the legend.

The word Llan as is well known does not mean a church, although in modern times it is sometimes used as a synonymous term. Llan simply means an enclosure, e.g. ydlan (a rickyard), corlan (a sheepfold), gwinllan (a vineyard); these enclosures were regarded as sacred spots and sanctuaries long before churches were erected within them, and it is, I think, worthy of note that the churches which are dedicated to British saints are more ancient than those which are consecrated to foreigners. In point of antiquity Llanwenog would take precedence when compared with Llanfihangel, which latter would also in its turn claim priority over a Lampeter or a Llanfair.

That a church was erected within the sacred enclosure at Llanwenog at a very early date is indisputable, but the present church with which we are now chiefly concerned is generally supposed to date from the 13th century. It is larger than usual in this part of the county. It possesses few, if any, really interesting features, from an architectural point of view, with the exception of the Crucifix in the western gable end of the side chapel. It was generally supposed that this could not have been the original position of the Crucifix, but that it was taken out of the wall of the western gable end of the church when the tower was built and placed for preservation where it now rests, that it needed placing in a still greater place of safety was quite evident, as owing to the disintegrating effects of the weather the figures were becoming yearly more indistinct. The walls of the church are very thick and present a solid character. The interior presents one peculiar feature, namely, the fall or declination in the floor from west to east which is quite unique at least in these parts. Other interesting features are the Mural lettering in Old English characters, the coved roof with its 72 squares, and the ancient circular basin of the font charged with twelve grotesque faces, which probably date from the Norman period.

The tower is a massive structure added to the church at a later period, probably about the reign of Henry VII. (i.e. from 1485-1509). Immediately over the string-course on its western side there is a

shield with a portcullis and another heraldic shield over the window bearing the arms of Sir Rhys ap Thomas, who, according to Meyrick the author of the History of Cardiganshire, built the tower in commemoration of the victory of Bosworth Field, and as a result the placing of Henry VII. upon the throne of England. It should not be forgotten that Sir Rhys was more forward than almost any British subject in the movement which secured the throne for Henry, and set the seal on the union of England and Wales, and no doubt he was assisted by many a sturdy yeoman from the parish of Llanwenog. The tower in all probability, originally served the purpose of defence, but at a later period it was converted to another use, namely, that of a goal post in the annual football contest between the parishes of Llanwenog and Llandyssul. The ball was started on a ridge midway between the two towers, and the whole able-bodied male population of each parish took part in the fray with the usual result that before the ball reached either goal what had begun as a friendly game ended in an indescribable melee. There was also a local fixture between the two divisions of the parish, Bro and Blaenau, where the church tower again served the purpose of a goal post. This match, which was usually played on January 12th, generally ended disastrously, broken bones and bruises being the order of the day.

ST. GWENOG'S WELL.

Water was regarded by primitive man with a species of reverence and superstitious awe. Rivers, lakes and deep wells were not unfrequently designated as divinities by savage and semi-civilized races. In the age of Myths every river had its presiding goddess and its nymphs, and many pleasing legends arose in connexion with them. The first Christian missionaries for purposes of good policy did not at first attempt to wipe out all the prevailing Pagan customs, but rather used them as stocks upon which to graft their new teaching, and the wells at which idolatry had previously flourished were transformed into the shrines of saints. The old gods and goddesses were supplanted. It is, I think, generally believed that previously to the introduction of Christianity into this country, certain wells were very highly esteemed by our Celtic forefathers, if not greatly venerated, and it is thought that in consequence of this feeling churches were erected in close proximity to these wells. There is a tradition common to many places where there is a holy well, that it was customary to obtain from it water for the rite of baptism and also for the purpose of cleansing and washing out the church.

Ffynon Wenog, or rather the spring of crystal water which used to fill the well, was in a paddock joining the churchyard. No trace of the well itself now remains, but in comparatively recent times it was a place of pilgrimage, parents bringing children suffering from spinal weakness to bathe them in its limpid waters, and in order that the cure might be effective, these ablutions had to be performed before sunrise.

History and Traditions of the Neighbourhood of Highmead.

THE father of the Lord Lieutenant of our County, the late Delme Seymour Davies, Esq., of Penlan, Carmarthenshire, was a grandson of Lord Robert Seymour, M.P., who was maternally descended from Edward III. On his mother's side Colonel Davies-Evans is descended from Cadifor Ap Dinawal, and from Ednowain Ap Bradwen, founder of the 15th of the Noble Tribes of N. Wales, the remains of whose palace were discovered in Merionethshire by Thomas Pennant.

As to Mrs. Davies-Evans's family, her father, the late David Jones, Esq., of Pantglas, near Llandilo, represented Carmarthenshire in Parliament for 30 years. On her mother's side, Mrs. Davies-Evans is a grand-daughter of Sir George Campbell, of Edenwood, a brother of Lord Chancellor Campbell, who also became Lord Chief Justice; and distantly related to Sir Walter Scott, the poet.

The present mansion of Highmead, which has such a commanding view of the Vale of Teivy, was first built in 1777. Though this house is modern, the spot has been celebrated even in ancient times for its palaces. Before this mansion was built there stood quite close to this spot an older seat, known as Dolau Bach, or Lowmead.

There are many people in the present day who call Highmead "Dolau Bach"; but this is a mistake, for as a matter of fact it is "Dolau Mawr." Dolau Bach or Lowmead was the name of a former mansion which stood near this spot before this mansion was built.

At the bottom of the Park of Highmead, on the banks of the river Teivy once stood, according to ancient traditions, the palace of Pryderi, son of Pwyll, who lived in the first century.

It is stated in the Mabinogion that Pryderi was a King who ruled over Pembrokeshire, Cardiganshire, Carmarthenshire, and other parts of South Wales, and that he had a palace at "Rhuddlan Teivy" in Ceredigiawn, a spot which is somewhere on the river side, within the Park of Highmead.

Col. Davies-Evans has informed me that Sir John Rhys has been trying to discover traces of Pryderi's Palace.

Pryderi at first seems to have ruled Pembrokeshire only, and had a palace at Narberth, and he probably came to live at Rhuddlan Teivy after coming into possession of Cardiganshire.

Arawn, King of Annwn, had presented Pryderi with some pigs, but a wizard named Gwydion, who came from Carnarvonshire, took away the pigs to the King of North Wales, deceiving Pryderi by magic and enchantment.

We may wonder why Kings took such interest in pigs, but we must remember that this was in the time when these animals were introduced into Britain for the first time.

It would be interesting to discover the remains of Pryderi's Royal Palace, as in all probability it was the first large mansion ever built in Cardiganshire.

On the Highmead estate also once stood the mansion of Llanfechan, or Llanvaughan, where in former times lived an ancient family named Lloyd, and there is a tradition in the neighbourhood that there was a Church here.

Not far from Llanfechan, and in the Parish of Llanwenog, there is a farm-house called Alltgoch, where in the year 1673 was born the Rev. Abel Morgan, a Baptist minister, who was the author of the first Concordance to the Bible ever published in the Welsh language. Mr. Morgan emigrated to America in the year 1711, and died there in 1722. In 1730, that is 8 years after his death, the Concordance which he had written was printed at Philadelphia, and one of the printers who was engaged in setting the type was a young man who became known to the world in course of time as Benjamin Franklin. A copy of this Concordance has been presented to the National Library by Sir John Williams. The title page of it runs as follows:—

“Cydgordiad egwyddorol o'r Ysgrythrau, neu sylfaen llythyrenol o'r prif eiriau yn y Bible Santaidd yn arwain dan y cyfryw eiriau yn fuan gan fod pob rhyw ddymunol ran o'r 'Scrythrau, a gyfansoddwyd trwy lafurus boen Abel Morgan, gweinidog yr Efengyl, er lles y Cymry: Argraffwyd yn Philadelphia, gan Samuel Keimer a Dafydd Harry, 1730.”

The book contains a Preface written by one John Cadwaladr, a wealthy and respectable Welsh gentleman who lived at Philadelphia, and is dedicated as follows:—

“At yr Ardderchog Davydd Lloyd, Ysw., Pen Barnwr neu Bryf-Ynad Talaeth Pennsylvania.”

Welshmen were very numerous in Pennsylvania in those days, indeed one part of the country seems to have become almost a New Wales, and we find that as early as the year 1700, the Bishop of London, Dr. Compton, sent out a Welsh clergyman, the Rev. Evan Evans, D.D. There are still to be found in the State of Pennsylvania Welsh names of places and farms, such as Bryn Mawr, Meirion, Gwynedd, &c.

The Parish of Llanwenog has been noted for its learned men, and it is a remarkable coincidence that when a native of Llanwenog was writing his Welsh Concordance to the Bible in America, the then Vicar of Llanwenog, the Rev. Moses Williams, was engaged in preparing a new edition of the Welsh Bible, which was published in 1718. Mr. Williams also rendered valuable assistance to Dr. Wotton with his Latin translation of the Laws of Howel Dda. This work was published in 1730.

The Parish Church of Llanwenog is about 2 miles from Highmead. Near the church is a farm-house called Tŷ-cam, where there is an entrenchment in a field commemorating some battle. On Penrhiw, a little further up, there is a bank of earth or a mound in the form of a headless body, called "Carn Philip Wyddyl." There is a tradition in the neighbourhood that this Philip was an Irishman, and a leader of a gang of thieves, known as "Lladron Llanwenog," and that when pursued, he jumped down from the top of the tower of Llanwenog Church, and was stoned to death and buried under the cairn or mound which still bears his name.

Even in the present day in Wales, when we are robbed or swindled by any man, we call such man a "carn leidr" or a cairn thief. The saying originally meant that such a man deserved to be buried under a cairn with contempt, and not fit to be buried in a consecrated churchyard. We must, however, remember that in very ancient times before burying in churchyards became general, to be buried under a cairn or a mound was considered a most honourable mode of burial, and cairns and mounds were themselves monuments over the graves of the great dead, not only in ancient Britain, but in many other parts of the world. In passing the tomb of a great man, it was customary for passers by to throw a stone to the cairn out of reverence to his memory. This custom was well-known among the Patagonian Indians when the writer was there twenty years ago.

As already stated, there is a tradition that Philip Wyddyl mentioned above was an Irishman; but this is by no means certain.

It is true that the Irish people are called "Gwyddelod," but the word "gwyddyl" in itself only means, "woody," or anything relating to the woods or forests, or groves; so it cannot be proved that a "gwyddyl" always meant a native of Ireland only.

Welsh people probably began to call the Irish people "Gwyddelod," because they dwelt in the forests; and, indeed, Giraldus Cambrensis, writing 700 years ago, says that the Irish did live in the forests.

Some people in Llanwenog Parish claim to be of Irish descent, being descended as they thought, from Philip Wyddyl and his gang. Others, however, say that Philip and his gang left no descendants, and that Philip himself was the last of this family or gang of thieves. Be this as it may, there is no certainty that Philip was an Irishman.

There are traditions of "Gwyddelod" in several parts of Wales besides Llanwenog: "Gwern y Gwyddel" in Tregaron, &c.; and Moelgrove in North Pembrokeshire is known as "Trewyddel." "Gwyddelwern" is also the name of a parish in North Wales.

There are also to be seen in several parts of Wales, remains of circular huts, called "Cyttiau'r Gwyddelod." An old man at Pont-rhydfendigaid, named John Jones, used to say that remains of "Cyttiau'r Gwyddelod" were to be seen about a mile from Swyddffynon, near the road to Tregaron, when he was a boy. There were also "Cyttiau'r Gwyddelod" near Harlech in North Wales.

Mount Church.

IN the year 1859, as well as in the year 1904, the Archæological Association of Wales visited Mount Church. The account of the former visit may be read in the "Archæological Cambrensis" for the month of October of that year and a paper was read by the Vicar of this parish in the month of August 1904 at the place before the same society. Upon this paper these notes are based.

The church is supposed to have been built about A.D. 1380, and so almost coincides with the building of St. David's College at the Cathedral, and, strange to say, while the latter has been in ruins for some 300 years Mount Church is in as good condition as it was when originally built, with the exception of the two southern windows, which were altered unfortunately to a style that does not conform at all with the ancient edifice.

The east window remains intact with the exception of the central stone mullion—the upper portion of which both in and outside are still *insitu*. The fine old Font is of green phosphoretic granite stone obtained from the Precelly, and is spacious enough for the immersion of infants in Baptism.

The two-decker Pulpit has a massive sounding Board. It is reported that until about the year 1853 the Nave contained five Pews built by, and belonging to, the five principal families in the parish; but as to the other portion the people had to provide their own seats and stools, while the very poor used to sit on a stone bench which ran round the three sides of the Nave.

The spot on the North Wall should be noted which held the head of the beam of the wooden screen. A small carved portion of this screen may be seen inserted about the window of the stable close by.

Originally there were two entrance doors on the south side called respectively the People's door, and the Parson's door—the latter of which was closed up about 50 years ago by Mr. David Evans, Tynewydd, who himself stated the fact to the Vicar.

In the year 1853, when the Church was resealed the floor was lowered by a foot or so, and while doing this the workmen came across a fine grave, on the south west corner of the church, which was of white marble, and which now lies under the seats.

The seven fine massive couples of old Welsh Oak are fastened together *not* by modern iron nails, but by strong wooden pins.

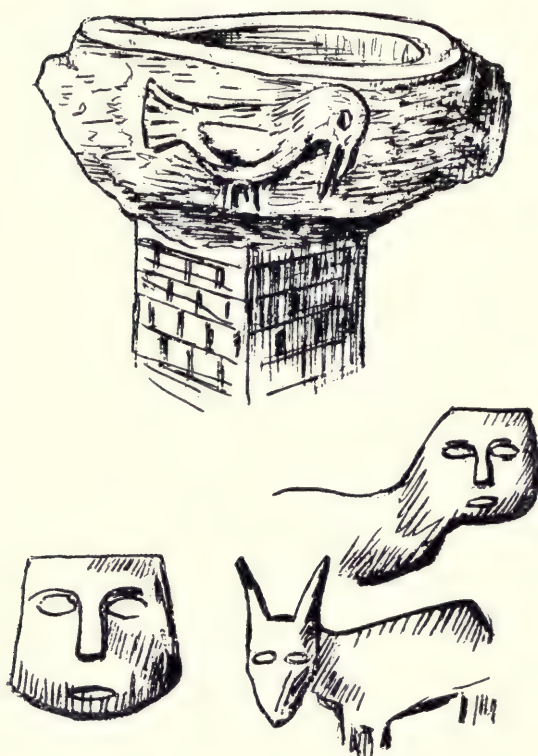
The ridge of the Nave was raised from its original height about 100 years ago, by a certain Mr. Williams, of Ffynongrôg—who was then Churchwarden—so as to make the roof conform with a more modern style by having the ridge of the Chancel lower than that of the Nave. That this was done is proved by the fact that the rafters were run through the couples and placed on the upper side, whereas those of the chancel were left in their original position.

This paper would be incomplete without a brief reference to the clergy who from time to time have been officiating within this sanctuary, which is named The Church of the Holy Cross—Eglwys y Groes Sanctaidd. Previous to the year 1755, this church appears to have been served by curates only. A record is kept from 1755, of the Incumbents who at different periods officiated, all of whom except the present Vicar have gone beyond the veil.

1755	Thomas Watts
1765	John Davies
1778	John Jones
1793	Morgan Jones
1797	William Jones
1806	William Davies
1840	David Thomas
1841	Thomas Rees, buried in St. Mary's Churchyard, Cardigan
1864	Rees Williams, Head-master of Cardigan Grammar School
1875	Daniel Harris Davies.

As to ancient customs, one very rare and peculiar one may be mentioned. In reading the account of the funeral of the late, Miss Florence Nightingale, at East Wellow, in Hampshire, the report said that after the Burial, the relatives of the deceased lady returned to the Church to pay their devotion—a custom which the late Vicar of Mount also witnessed at this Church of Mount; but he only observed it twice, at the burials of two old women of Penygraig in the parish, whose ancestors had resided at that farm for some 250 years. This custom—ancient and sacred as it is—was doubtless a survival of prayer for the souls of the departed relatives.

Cardiganshire Fonts.



1.—LLANFAIR-CLYDOGAU.

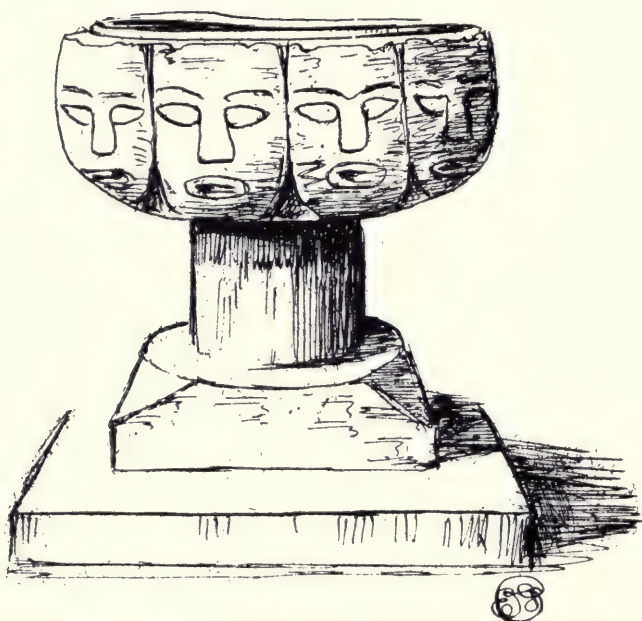
Cardiganshire Fonts.

1.—LLANFAIR-CLYDOGAU.

LIKE many other fonts in the county this fine bowl was at one time discarded and cast away, but it has been recovered and, after being kept for some time within the church, is now set up again for its sacred use. The plain square pillar of white brick upon which it stands is the reverse of beautiful and a stone pedestal would have looked more decent and appropriate. The bowl is probably of late Norman date and bears four figures which have been wrongly described by Meyrick, Horsfall-Turner, and the Rev. G. Eyre Evans. They doubtless represent the emblems of the four Evangelists. The man (a face only), the ox and the lion are conventional in form and rude in execution, especially is this so in the case of the lion who would not be recognisable as such were it not for his companion figures. The eagle of St. John, however, is a fine bird in bold relief, and in a better state of preservation than the other emblems represented.



Cardiganshire Fonts.



2.—LLANWENOG.

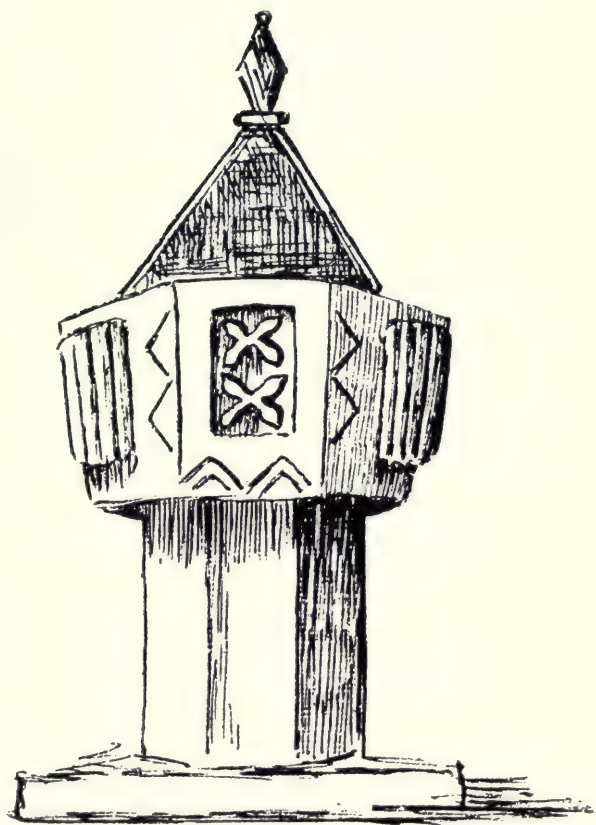
Cardiganshire Fonts.

2.—LLANWENOG.

THIS is a fine and well-shaped bowl better preserved than is the case with most of the ancient fonts in the county, for it does not seem at any time to have been cast out of the church and put to mean uses, as many of the others have. Its adornment consists of a ring of twelve large faces (all alike) which cover its whole surface and are indicated only by comparatively shallow lines. The form of these faces, and especially the shape of the eyes, which terminate in a point towards the side of the face indicate a late Norman date for this very interesting relic. It may be appropriate to note that in this church has lately been replaced a large holy water stoup. This, after doing duty in a blacksmith's forge for some time has been recovered and brought back to the church through the zeal and energy of Colonel Davies-Evans, of Highmead.



Cardiganshire Fonts.



3.—BANGOR-TEIFI.

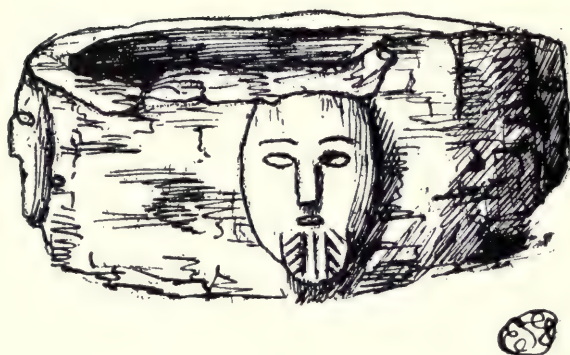
Cardiganshire Fonts.

3.—BANGOR-TEIFI.

THIS very interesting font is built into the wall on its S. and W. sides, and the fact that the ornament does not appear to be continued round the sides that are engaged in the wall would seem to indicate that it must always have occupied a similar position. The adornment of this font is unusual, consisting of sunk panels, each containing two quatrefoil shapes, alternating with curious and rather heavy fluted projections. From the character of the work one would gather that the date must be about 1200, for it has a look of transition from the Norman to the Early English style. The cover of this font is also remarkable, for such as are covered at all in this county generally have a flat wooden cover. In this case the cover is pointed and four-sided, its outline is pleasing though its execution is poor, and it seems to be of early 19th century workmanship.



Cardiganshire Fonts.



4.—SILIAN.

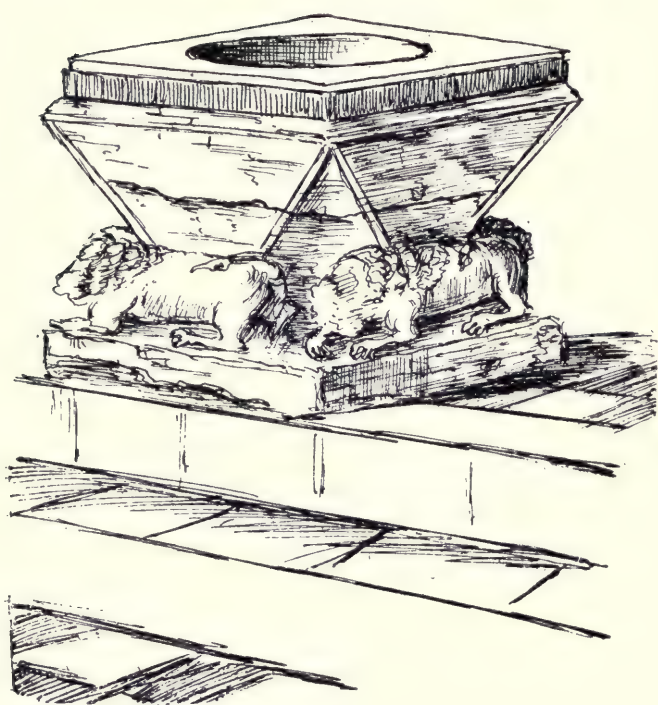
Cardiganshire Fonts.

4.—SILIAN.

THIS is a case, like that of Llanfair-Clydogau, where the old font was cast away and a new one of heavy and poor design erected in its place. The original bowl is now preserved on the floor in a corner of the church near its unworthy successor. It belongs to a type of font not uncommon in W. Wales, its only adornment consisting of four human heads. One of these has a beard of stiff and conventional design giving to the face quite an Egyptian expression. The font probably belongs to the Norman period.



Cardiganshire Fonts.



5.—LLANARTH.

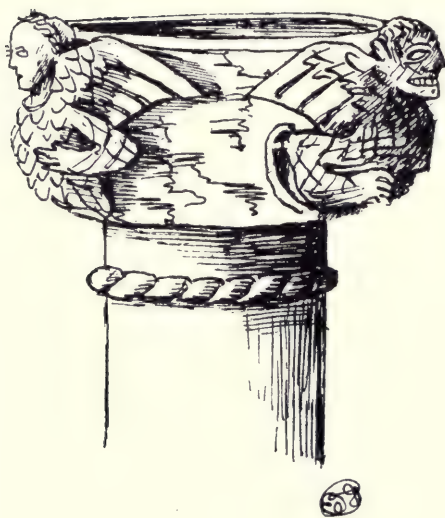
Cardiganshire Fonts.

5.—LLANARTH.

AS at Silian, a new and ungainly font appeared in this church at the period of its wholesale destruction, commonly referred to as the restoration. The old font, however, has been recovered and has been set up near the West end of the church. It has suffered severely, being badly cracked about half way down and held together with an iron band near the top. This font is of unusual design, and is perhaps the finest in the county: the bowl is square at the top, with sides sloping sharply inwards. With the exception of a slight bevelling of the edges the ornament is confined to the base, round which prowl four magnificent lions of life-like appearance and stealthy movement very naturally indicated. The faces of these creatures have been hacked away. What they are intended to signify is not quite clear, though they may typify that spirit who goeth about as a roaring lion seeking whom he may devour and who is thus represented beneath the font as being at the laver of regeneration baulked of his prey. This most interesting font is probably of late Norman date.



Cardiganshire Fonts.



6.—LAMPETER.

Cardiganshire Fonts.

6.—LAMPETER.

THE font of Lampeter parish church has had an adventurous history. When the old church was demolished the font was removed to the new building (1822). This second church, referred to in the *Archæologia Cambrensis* (1861) as "a public eyesore," was pulled down to make room for the present parish church in 1868—9, and the old font was at that time removed, like so many others in the county, giving place to a clumsy-looking new one, of no merit in design. The bowl of the old font now rests in the chapel-of-ease at Maestir, about 2 miles away. It is square in shape, the angles being formed by four figures, wrongly described by Horsfall-Turner, but obviously representing the symbols of the Evangelists.

Two of these, the emblems of St. Matthew and St. Mark, are shown in the illustration. This interesting font is thus of the same class with the one at Llanfair-Clydogau, though in spite of its wanderings it is in a much better state of preservation than that example. The figures are in high relief, and the carving of most of them is almost as sharp as when first executed, the winged ox of St. Luke appearing to have suffered from exposure more than the other symbols. The character of the work is late Norman, and if, as seems likely, this was the original Lampeter font, it was probably placed in the old parish church during the first half of the 13th century. Antiquarians will heartily endorse the desire expressed by the Rev. G. Eyre Evans, in his book on Lampeter, that this fine relic may be restored to its place of honour in the parish church.

Prehistoric Hearths.

THESE hearths are heaps of stone found as a rule near running water. Up to a few years ago some eighty of these had been found in different parts of South Wales, some being in Breconshire, a large number in Carmarthenshire, a few in Pembrokeshire, and a few in Cardiganshire. Since then a great many more have been discovered, especially in Pembrokeshire, and the number of Cardiganshire examples has also increased considerably. The writer has had the privilege of being shown some of these remains in the neighbourhood of Strata Florida, and one of them was the largest and finest example he has ever seen. These hearths were semi-circular, or horse-shoe, in shape, and consisted of heaps of burnt stones of about the size of road metal. Mixed with the stones was a considerable amount of charcoal. The heel of the shoe faced the stream in most cases. They are obviously very old, because they were covered in many cases by a great depth of soil, and in some cases they had been known to be covered by 6 or 7 ft. of peat. We are not able to say from the remains seen in Wales how they were used. But there are many examples in Ireland which bore a very strong resemblance to those found in Wales, from which we are able to say pretty nearly how they were used. In the Irish examples they found in the open part of the horse shoe a wooden trough with a step leading down to it. In the centre of the shoe was found a flagged pavement. It is believed that a fire was lighted on these flags in the middle of the shoe, and on the fire they heated a lot of big stones. When the stones were red hot, they rolled them down into the trough containing the water, and kept this up until the water boiled. When the water boiled they threw in the meat and left it there until it was cooked. They also, probably, threw in various herbs and vegetables, and thus made the first form of "cawl." The big stones broke up into small pieces as a result of the action of the fire, and eventually littered the bottom of the trough so that it could not be used. When that happened they were cleared out and thrown round the hearth. None of the Irish examples furnished definite proof of how old they were, but remains of the Neolithic period had been found close to them, though never in the hearths themselves. While the resemblance between the Irish and the Welsh hearths is very close there are some striking differences. In the Welsh examples there are no flagged hearths, the fire being simply made on the soil. The Welsh examples seem to be cruder than the Irish, and possibly the Irish learned the way to make "cawl" from the Welsh. None of these hearths have been found in North Wales

or in any part of England. In some of the remains flint flakes have been found, which seem to point every clearly to the conclusion that they belong to the Neolithic age, and that their use was persisted in until much later times, possibly as late as the Roman occupation of Britain. It has been also suggested that these people would not have used this cumbersome and rather inconvenient method of boiling water had they had pots and pans which they could suspend over a fire. The probability is that they adopted this method because they had no pottery which would stand fire, or we might infer that the taste for "cawl" was so strong in these people that they spared no pains to make it even by such roundabout methods.



A Tribute to the Early Church.

WE hear a great deal in an Antiquarian Society about the early Church, its architecture, design, inventive power, earnestness of life, and service to the people. There is one thing further which I think we ought to notice especially, and that is the part played by the early church in building up the law of our country. One of the finest tributes to the Christian Church is our system of law. Of course, we mean primarily the law of England. But when we speak of the law of England we do not forget Wales. From the beginning Wales had a great share in the making of the English Law. When the first laws were revised by King Alfred, his adviser and right hand man was from Wales. When the only real code of Law ever attempted in our country was successfully accomplished, it was at the instance of Prince Howell at Whitland Abbey, in the tenth century. The first mention of Wales itself in the English Law occurred auspiciously in that foundation stone of our liberty, the Great Charter. The most fearless and undaunted of the four judges who acquitted the seven bishops under James II. was descended from Wales. Even in our own day we have real and true sons of Wales in some of the foremost legal positions in the world; one of them is Lord Justice of the High Court of Appeal; another is President of the Probate, Divorce and Admiralty Division; another is Chief Justice of the Australian Commonwealth; another is Chief Justice of India; another is a Justice of the Supreme Court of Canada; and another again is a Justice of the Supreme Court of the United States of America. We have no hesitation whatsoever in saying that Wales had a great deal to do with the formation of the law of Great Britain.

But I wish to emphasise especially our debt as a nation to the early Christian Church in our land. It must be said the members of these early religious institutions, whether they met in the abbey, or monastery, or priory, or sanctuary, or church, in our ordinary sense of the word, had a very fine conception of law. To them it "combined the eternal principles of justice with the infinite variety of human concerns." As one of them, the most distinguished in many ways, had stated, "Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care and the greatest as not exempted from her power; angels and men and creatures of what condition soever, all with uniform consent, admiring her as the mother of their peace and joy." With such a conception before them it was not surprising they loved to take part in the administration of the law.

The first utterance of English Law that has come down to us, from the time of Ethelbert, contains Greek words representing the bishop, priest and deacon of the church. As the early missionaries were often as much Greek as they were Latin, the ancient township, the original unit of settlement in England, came to be called by the ecclesiastical name of a parish. The bishop had a right to sit on the bench in the court of the shire; the ealdorman, representative of the lord lieutenant, presided, and the bishop sat on his right hand; precisely as if the Lord Lieutenant of Cardiganshire were to preside here to-day, with the Lord Bishop of St. David's on his right hand, and all the rest of us were to ask that right and justice should be done. There was also the archdeacon; to him was deputed, apparently, the drier and more technical part of the work. As a rule he was a trained lawyer; very often he was sent abroad in his youth to study law at the University of Pavia or the University of Bologna. Any one who cares to look into the old records, may read interesting accounts of their doings at the distant University; many of them went into debt and wrote home for money, others fought duels and occasionally were killed, others fell in love with the pre-possessing beauty of Italy and the southern countries; others went over completely to the world and the making of their fortunes; and we are hardly surprised that at one great convention John of Salisbury gravely raised and discussed the question whether an archdeacon could possibly be saved. There were also the clergy, whose representatives were specially summoned to parliament. The meeting of parliament according to the ideas and under the leadership of Simon de Montfort, was made possible chiefly through the work of the friars, who were at that time the active agents of good government. In the earliest days, as is well known, parliament met in one chamber, king, lords, and commons, all being assembled together; and they might have continued to meet in one chamber to this very day if the king had not imposed upon them urgent and repeated requests for financial help, which caused them to separate for consultation; one can separate any assembly in the world by asking for money. They met at Westminster for the obvious reason that the king lived there; if the king moved anywhere else, for instance, to Oxford, parliament moved with him. At first the House used to meet at eight o'clock in the morning, and finish all the business at one sitting; now, the members never meet in the morning except as the accidental result of meeting all night. Perhaps the day will come when they will combine the early morning of the church with the late evenings of the world, and work continuously, with morning, afternoon and night gangs or relays, in order that the affairs of the empire may be successfully administered. However that may be it is rather interesting to observe how we have come to possess two chambers rather by force of circumstances than by any theoretic preference, and the rest of the world have simply copied their two chambers from ours, without having any history to account for it at all.

But the influence of the early church went far deeper than this. For these men who had gathered together in our early religious institutions, had a supreme law of their own, in the form of the gospels; and on that sure foundation they published an immense number of laws and rules of conduct which they called decretals, rescripts, constitutions, or penitentials; if we were to examine the library of a private gentleman of learning during the early centuries we should find it full of collections of hypothetical cases. One of the most important appears to have been published by St. David himself at Loventium. Frequently these decretals were of great value and exerted immense force in the progress of the nation; they can only be compared with the public speech of an acknowledged leader or the opinion of a very eminent judge. It must be said, however, that many of the compilations were of doubtful value, except as evidence of wasted energy. One could almost wish to see a law enacted similar to the old law of Sweden, that whoever wrote a bad book must be condemned to eat it under penalty of death. It is said a certain author, Theodore Reinking by name, wrote a worthless book in Latin in 1644, and was condemned under this law; he managed to eat his book by stewing it in some kind of liquid; he never appeared again as an author, having apparently lost his taste for books. No doubt the larger number of these old law books, and books of other kinds, have met with the fate they deserved. But occasionally, one finds among these studies with a legal tinge works of brilliant invention and permanent influence, like the *Civitas Dei*, the *De Monarchia* or the *Defensor Pacis*, masterpieces of religious enthusiasm as well as legal knowledge and literary beauty. And one begins to understand the introductory words of a recent lecturer on the Science of Law, when he invited the audience to study it, and offered to conduct the inquirer to the vestibule of the temple of jurisprudence, and to leave to his future curiosity "the survey of its magnificent halls, its decorated columns, its splendid porticos, its harmonized orders, its massive walls, its varied crypts, its lofty domes, its ever-during gates on golden hinges moving." It must not be thought the influence of the church extended no further than the writing of books. The clergy would frequently appeal to the law to enforce the rules of the church, they would fine and imprison those who uttered profane language or harboured irreligious opinions. They actually laid their hands upon the civil law itself, "*pro salute animæ*," wherever the good of the soul required it. Indeed the earliest advocates in the law were almost exclusively drawn from the ranks of the clergy; the fourth Lateran Council in 1218 thought it necessary to forbid the clergy to practice in the civil courts; and yet as late as the reign of Henry III. no fewer than ten of the judges at Westminster were Canons of St. Paul's. The law courts at this time were in the habit of concluding their business at mid-day, and after that time the serjeants would repair to the porch of St. Paul's Cathedral, for the purpose of meeting their clients

in consultation. For a long time they continued to choose their pillars in the cathedral much in the same way that members of the Stock Exchange are accustomed to do in their own place. The rule was "to no man will we sell or deny justice"; the bar was then, as now, in strictness, an honorary profession; some day perhaps, it will be in reality what it has always been in form. When this was checked, the church only changed its direction, the common law was left to the Bar, but the Chancery jurisdiction was still to be invented; the Chancellor was the keeper of the king's conscience, and naturally, an ecclesiastic. Whenever the law was too harsh, or the pleadings were too rigid, or the defendant was too powerful, or the plaintiff too poor, then the king, the fountain of justice, was appealed to, it was a matter for his grace and favour, be the law what it may; and in 1322 these matters that were of the king's grace were referred to his confidential religious administrator, the Chancellor, who thus obtained a new and extraordinary legal power. When the inevitable conflict came, and the historic fight began between the Lord Chief Justice Coke representing the old common law and the Lord Chancellor Ellesmere representing the newer equity, it was the equitable jurisdiction born within the precincts of the church that carried the day. One of the indirect results is that many of the highest offices in the legal profession have been held by men who were even better versed in theology than they were in law; it is remarkable, and perhaps more than a coincidence, how every Lord Chancellor, with one possible exception, which we need not mention here, had been a man of religious disposition; the names of More, Eldon, Selborne, Hatherley, Cairns, and Herschell will occur to us. One can almost understand how the judges, in a state trial of 1821, should introduce into their judgments such passionate words as the well-known sentences "the Christian religion is from heaven; the gates of hell shall not prevail against it; it has stood for eighteen hundred years and it will stand long; the Court does not believe that the rock upon which Christianity stands can ever be shaken."

What words can ever describe our real indebtedness as a system of law to the work of the early church? I can never pass the church of the country side, or the beautiful ruins of a monastery, or the stately building of any religious order without thinking of it. To a great extent, that is why we have an unwritten law, for the early church, for better or for worse, and in my opinion for the better, determined we should not follow the path of Roman Law. It is true we still preserve the study of writing of Roman lawyers, but for the reason that we are unlike them, not because we are like them. That is why we have law and equity side by side, the stern justice of the one tempered by the mercy of the other. That is why we have a High Court with its two divisions of King's Bench and Chancery. It serves to explain in some degree that unequalled combination known as the Probate, Divorce and Admiralty Court. Why should these three be grouped together? It is a court, one might say frivolously,

which is concerned with the three great tragedies of life, death, marriage, and shipwreck. The origin of the court is clear enough. The problem of succession after death was a matter of spiritual concern ; so was the sacredness of marriage. The rights and duties of vessels upon the high seas were determined by persons familiar with international usage and maritime trade. These were just the matters about which the common law of the people were silent, and the clerical students of the civil law, with their experience of the outer world, were best qualified to deal with them. The court still remains an expert court, though the experts themselves are changed.

But the greatest achievement of the early church in the realm of law was undoubtedly the invention of the grand science of International Law. Have we realized the interest that belongs to this splendid subject? Wales is so placed as to be at the heart of the United Kingdom ; her life, her language and her scenery are so alluring that her inhabitants are tempted to remain at home all their lifetime. But if in a physical sense they must dwell at home because of limited times and means, in mind and interest and knowledge they may travel all over the world. These are the days of the new diplomacy, there was a time when foreign affairs belonged to kings alone, but the people will not trust themselves blindfold to any minister now ; they must know, they must criticize, they sometimes decide foreign affairs. We would gladly see Wales adopt a more thoughtful attitude on foreign questions ; we wish she would take a greater interest in the international world. Surely that nation shall be greatest that most willingly and capably serves humanity and international progress. It is easy to say this now, but the leaders of the church perceived this truth from the first, and the advancement of international unity seems to have captivated them heart and soul. Here was plenty of scope for the exercise of their genius, and it was the genius of early thinkers in these religious retreats which produced the law of nation. It was usual to call Grotius of Holland, on account of his epoch-making work on War and Peace, the father of international law. But Gentili of Oxford had already laid down the foundations, and his work again was only the product of hundreds of idealists brought up on the contemplation of a divine kingdom. What could be more natural? These early ascetic students of Christianity were well acquainted with a world-power ; they were familiar with the imperial city of Rome, calling herself the mistress of the world ; they had seen that imperial power receding and eventually falling into ruins before the advance of their own faith, they were nourished on a belief that their own kingdom would in the end throw every earthly sovereignty into the shade, and even in those dark, unpromising ages they beheld the first streak of dawn that foretold the glory of a coming day. Why, it was their favourite study, and they would retire from the affairs of life to pursue their study alone. The ideal is that of Augustine's great work on the City of God, where he speaks of a "civitas dei, laborans in teris,

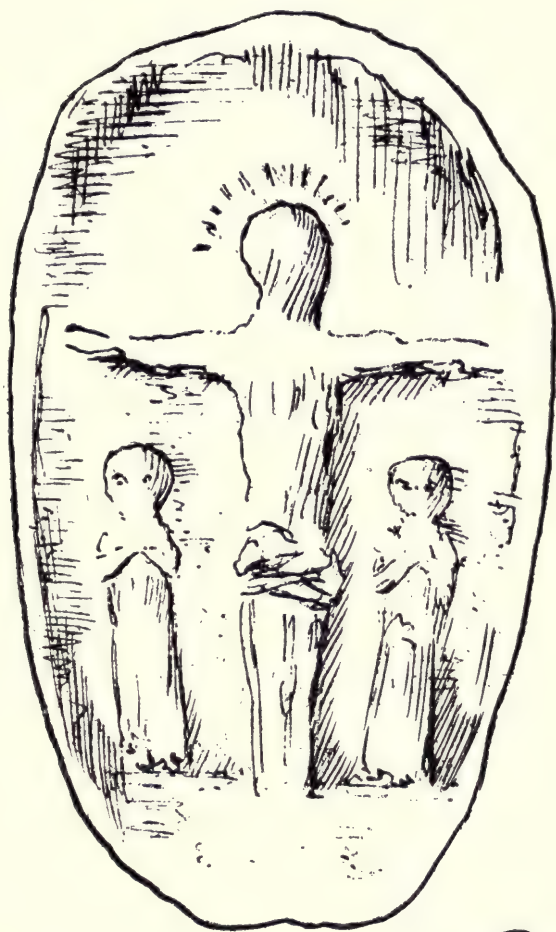
regnatura in coelo." But it occurs prominently in the works of all good churchmen even to the present day. This ideal was united to a practical experience of many centuries ; those early followers of the Church had travelled in many lands ; they knew how to love their own country without hating the citizens of another ; they had seen enough of earthly kings to have lost their fear of them. They helped to perfect the art of diplomacy, and were the first bearers of messages of courtesy from one nation to another. And so they were able to work for an ideal state with a divine sovereignty, which paved the way to international friendship.

To-day we see the fruit of these early studies in the most promising science of our time. There it stands, a living monument ; not a dead monument, like the stones or brasses or gold and silver ornaments we frequently discover ; but a living monument producing new and greater results every year. It is well that we should remember the faint beginnings of this great conception in our island of Britain for our late King Edward VII. appeared to have realized what Mr. Gladstone said, that "diplomacy is one of the highest kinds of civilization," and with his knowledge of this kingly art did more for international law and friendship than any statesman of his time. And even now we are only just beginning to realize the possibilities that underlie this aspect of the law at its best ; the early heroes of the church knew what they were doing ; they knew and foresaw their ideal would be more than equal to the test of time ; and there it stands to-day

" A tree fast planted by a river,
 " Whose every season beareth fruit,
 " And whose leaf fadeth never."



Carved-work in Cardiganshire Churches.



1.—A CRUCIFIXION AT LLANWENOG.

Carved-work in Cardiganshire Churches.



2.—A CRUCIFIXION AT LLANDYSSUL.

Carved-Work in Cardiganshire Churches.

OF sculpture or fine carved-work in Cardiganshire Churches there is very little. There could never have been very much workmanship of the kind, for the ancient sanctuaries of the district were, with few exceptions, small in scale, rude in their design, and poor in execution. Of the finer work which once adorned the old churches the greater part must have perished, when, with a zeal that was not according to knowledge, would-be restorers "brake down the carved-work thereof with axes and hammers." Massive towers have indeed been left to us, as at Tregaron, Llanwnen, Llanarth, and Llanfihangel-y-Creuddyn, but the churches attached to them have been robbed of all interest by unintelligent handling.

Here and there, however, a few carved stones remain and three of them are illustrated in the present number.

(1). A CRUCIFIXION AT LLANWENOG.

Our Lord is represented on the Cross, with the Blessed Virgin and St. John on much smaller scale on either side. The halo round the head of the central figure is clearly indicated, an interesting feature not shown in the drawing of this stone by Col. Davies-Evans in the Rev. G. Eyre Evans' "Cardiganshire." As Meyrick noted long ago, the position now occupied by this piece of carving cannot be its original one; it is now placed in the W. wall of the chapel on the S. side of the church. It may have been originally on the W. front and perhaps was moved from that position when the present tower was built at the close of the 15th century. Its present place is most unsuitable because it is exposed to the worst weather. The lines of the carving are less clear than they were twenty years ago, and if this interesting relic is to be preserved for future generations it should be at once removed from its present position and taken within the church.

(2). A CRUCIFIXION AT LLANDYSSUL.

This is a similar representation to the one at Llanwenog just noticed, its scale is larger however, and its lines are bolder, though it cannot be so well seen because it has been placed high up in the W. face of the Tower. It is not likely that this is its original position, and those responsible for the care of the church should take steps for its preservation by removing it without delay and fixing it within the building where it will not be exposed to the weather.

(3). A FIGURE AT LLANWNEN.

This little statuette is a panel immediately over the W. door of the church. The figure is so much worn away and concealed by growth of ivy that it is now very difficult to conjecture what the carving is intended to represent.

Books by our Members.

"STRANGER THAN FICTION": BEING TALES FROM THE BYWAYS OF GHOSTS AND FOLKLORE.

BY MARY E. LEWES.

This is an exceedingly welcome addition to the records of folklore in West Wales. The veil of concealment which the authoress has cast over the localities and personages connected with her stories, stimulates the curiosity of the general reader; at the same time this concealment need present no difficulty to the earnest student of folklore or member of the Psychical Research Society.

Miss Lewes has brought together a very representative collection of Ghost Stories, tales of Corpse Candles, Toili, Witches, Wise Men, and Fairies of West Wales, and incidentally brings into prominence some curious survivals of old world customs and beliefs. She notes an interesting historical fact with regard to Witches; it seems that in Wales these people were not subject to persecution as in other countries.

In her concluding chapter, she has very happily summed up the characteristics of the Cymro. He is cheerful and melancholy, his melancholy "is the primitive sadness of an old, old race, the remembrance of

"Old, unhappy, far-off things
And battles long ago."

This book should strongly appeal to all students of ancient history and social customs, since it deals with the folklore of the ancient Principality of Ceredigion, where in days gone by Prince Howel Dda issued his famous code of Laws, and where there still exist customs which suggest survivals of feudalism.

E. V.

"FOLKLORE OF WEST AND MID-WALES."

BY JONATHAN CEREDIG DAVIES.

This is not Mr. Davies' first literary venture, but to members of the Cardiganshire Antiquarian Society, it will not be the least interesting of his works. His object in the book before us has been, as Countess Amherst states in the preface, not to theorise regarding the origin of the Celtic race, its religion or its traditions, but the author's purpose is to commit to writing what still remains of the unwritten Welsh folklore before it is forgotten.

We notice in the Author's introduction that nearly all the learned people of West Wales have assisted him in the compilation of his work. The collection embraced in this volume has been made with great patience and care, and its value chiefly consists in the fact that local legends and descriptions of old customs have in many cases been obtained at first hand from the lips of old people whose stories would soon have perished with them. It differs from Miss Lewes' book "Stranger than Fiction" in giving names of persons and places and dates in full; this makes it the more useful as a book of reference, though the reader is spared the rather pleasant exercise of trying to identify haunted localities, etc.

The student of folklore will notice that amongst the traditions of West Wales appear the familiar legends which he meets with in other lands such as, that Spirits remove the sites of churches, p. 175, and that Witches are hunted in the form of hares, p. 243.

The delightful inconsistency of superstitions is brought home to us when we read that some people think that it is very lucky to possess a white cock and a black cat; while the opposite opinion is expressed in the old couplet.

"Na chadw byth ynghylch dy dŷ,
Na cheiliog gwyn na chath ddu."—p. 227.

Some illustrations are included, mostly half-tone blocks, and some of them not very appropriate to the matter they are supposed to illustrate. The most interesting pictures are from one or two old wood blocks, especially one illustrating the "Gwahoddwr" on page 21. The author's style is diffuse and occasionally obscure, but there is little that is really irrelevant, and to the author's industrious enthusiasm we are indebted for a valuable book of reference.

A.

"LA ROCHELLE AND THE WARS OF RELIGION."

By E. TYRRELL-GREEN.

"La Rochelle and the Wars of Religion" by its very title immediately arrests our attention. A subject of universal and permanent interest is treated in a charmingly sympathetic manner by Professor Tyrrell-Green. La Rochelle with its romantic history has appealed to the artistic and poetic genius of the author, who with Norman and Southern blood in his veins has, like a knight of old, dedicated his work to "Marguerite."

Sir Isambard Owen in his introduction to this book urges upon us the great importance and the fascination of investigating the history of such historical towns as La Rochelle.

The volume is illustrated with twenty seven sketches in colour and black and white, by the author, whose artistic eye and sympathetic hand have faithfully delineated the various historic buildings and

places of interest in La Rochelle and its environs. Each sketch is adorned with an apt quotation from the book which lends it additional charm and novelty.

The fortunes of the Huguenots and the struggle for religious liberty are treated with the delicacy of feeling and the just and impartial judgment of the true historian.

One is quite carried away by the writer's graphic description of La Rochelle during its time of trouble and by his recital of the heroism of its brave defenders, who were of the stamp of Jean Guiton and

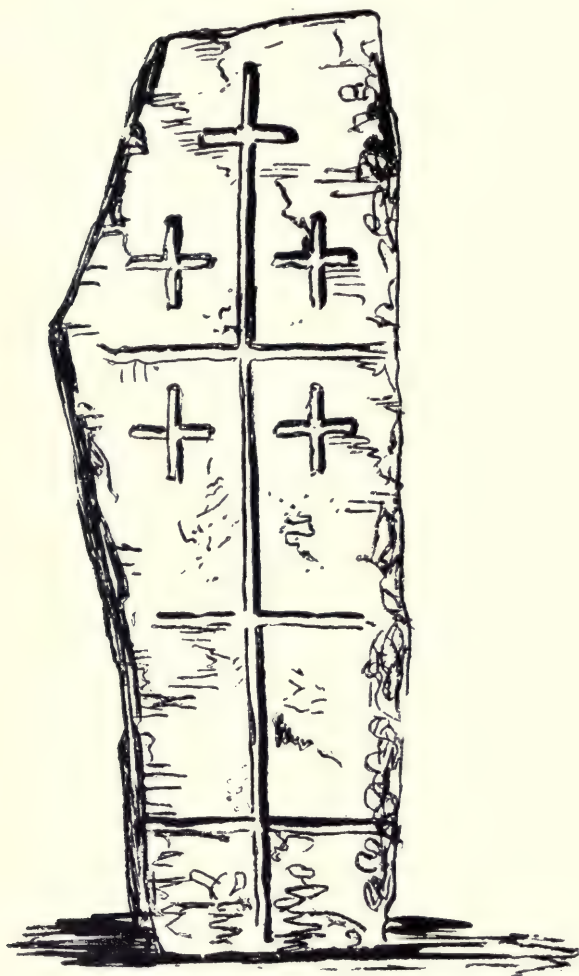
"Coligny France's grand old man, who fell
Victim of cruel Guise's vengeance red and ruthless,
On that black August morn at matin bell."

This book as well as other works which have been produced by Professor Tyrrell-Green displays erudition coupled with a clear and vivid style of writing, and we feel after reading it that the author has commemorated in a fitting manner the ancient city of La Rochelle, and the brave deeds of its inhabitants which have played such an important part in the history of Europe.

C.D.N.



Teifi-Side Antiquities.



- 1.—An Incised Monumental Slab placed against the E. wall at Llanfihangel-ar-Arth. The five small crosses symbolise the five sacred wounds of Christ. This should be at once removed within the Church for better preservation.

Correspondence.

To the Editor, Cardiganshire Antiquarian Society's Transactions.

SHAKESPEARE A WELSHMAN !

SIR,

English authorities have remarked upon Shakespeare's sympathetic treatment of Welsh characteristics, and affirm that he is imbued in part with the Celtic genius. Thus Froude in his History of Ireland, writing of the Welshmen of the reign of Queen Elizabeth, writes of Fluellen as "hot blooded, voluble, argumentative, yet most brave, most loyal and most honourable ; among his thousand characters there is not one which Shakespeare has sketched with a more loving and affectionate irony," and in another place he refers to Fluellen as a "Welshman to the last fibre who traces his Welsh leek to the good service which Welshmen did in a garden where leeks did grow at Crecy under the English Edward. He delights in thinking that all the waters of the Wye cannot wash His Majesty's Welsh blood out of his body." And again J. R. Green in his Conquest of England remarks that it is not without significance that the highest type of the race, the one Englishman who has combined in their largest measure the nobility and fancy of the Celt with the depth and energy of the Teutonic temper was born on the old Welsh and English borderland in the forest of Arden."

Not only did Shakespeare live on the borders, but it appears that a Mr. Jenkins of Brecon was one of his schoolmasters ; and thus at an early age he was brought under Celtic influence.

Other authorities strengthen the opinion of these historians and bear out their conclusion, notably a book dealing with the history of the Scotch-Irish, in which appears the following interesting information, "It seems certain that William Shakespeare was at least in part of Celtic descent. He was a grandson of Richard Shakespeare, Bailiff of Wroxhall by Alys, daughter of Edward Griffin, of Berswell. Edward Griffin was of the Griffin or Griffith family of Baybrook, in Northamptonshire, who claimed descent from Griffith son of Rhys ap Tudor, King of South Wales."

I am, Sir,

Your obedient Servant,

A. W. D.

THE "NON" STONE.

SIR,

Some time ago a very interesting article appeared in the "Welsh Gazette" upon a carved stone which is still found at Llanon. This stone, though a good deal worn away, appears to bear the representation of a female figure with a child in her arms. The writer of the article referred to was quite satisfied in his own mind that this piece of carving, which used to adorn an old ecclesiastical edifice at Llanon, was intended to represent St. Non with the infant Dewi Sant. It has occurred to me that in an early edifice, such as that to which the stone in question must have belonged, the Virgin Mary with the infant Christ would have formed a much more natural subject for representation in stone.

Yours, etc.,

ARGUS.

[Argus is almost certainly right. At the early period to which the stone seems to belong, it was not the custom to represent *Non-Biblical Saints* in the adornment of buildings.—ED.]

THE NAME "LLANYBYTHER."

SIR,

In a very ably written historial sketch of Lampeter and District by Mr. T. M. Evans, formerly Head-master of St. David's College School, the statement is made that the name "Llanybyther" is another form of "Llanbedr" and signifies the church of St. Peter. This derivation is borne out by the dedication of the parish church of Llanybyther to the Apostle St. Peter. Perhaps some of your readers could tell whether this derivation is correct, or whether any more probable one has been suggested.

Yours, etc.,

GLAN GRANELL.

[It is true that St. Peter is the patron saint of Llanybyther church, but that "Llanybyther" is another form of "Llanbedr" is highly improbable. The best derivation is from "Llan-y-byddair"—the church or enclosure of the ambush. The building occupies a site in low lying meadows near the Teifi where an outpost or ambush was placed in old days by the force which held the camp still plainly traceable on the Carmarthenshire side of the river at this point.—ED.]

A SUGGESTION.

SIR,—

It has occurred to me that one of the chief functions of an Antiquarian Society is the instruction of the people, so that they may recognise objects of value when they see them, and that historical monuments should not be defaced or lost through unintelligent treatment. There are cases of inscribed stones having been used as gate posts and corner stones in farm buildings. Again, weapons and utensils belonging to early man must often be turned up by the plough, but for lack of knowledge are passed over or thrown away. Could not our County Society take some definite step in the direction of showing people what to look for?

I am, Sir,

Your obedient Servant,

J.M.

[Our correspondent's point is a very good one. The County Council might well issue wall pictures and charts showing implements of early man, etc., for circulation in its schools throughout the County. The matter shall be brought before a Committee meeting of our Society, and the Society could easily undertake that some of its experts should edit charts of the kind.—Ed.]

A GRUMBLE.

SIR,

I greatly missed the pleasant gatherings of our Antiquarian Society last summer, and have often wondered why they were discontinued. So far, I have had no intimation of any meetings to be held during the coming summer. Why this inactivity and slackness, when there is so much that might be done to advance the cause of Archæology? Is it because no country house opens its doors to give a state lunch to a crowd of famishing antiquarians? There has been too much of this sort of thing in the past? I have even heard our County Society disparaged as a mere picnic club. Surely we need not wait for invitations which must severely tax the resources of our hospitable County families. Why should we not hold our meetings irrespective of such wholesale entertainment? Nothing could be easier than for each member to bring his own package of sandwiches for the day's outing. Will you allow me to commend this suggestion to the officials who organize our excursions?

I am, Sir,

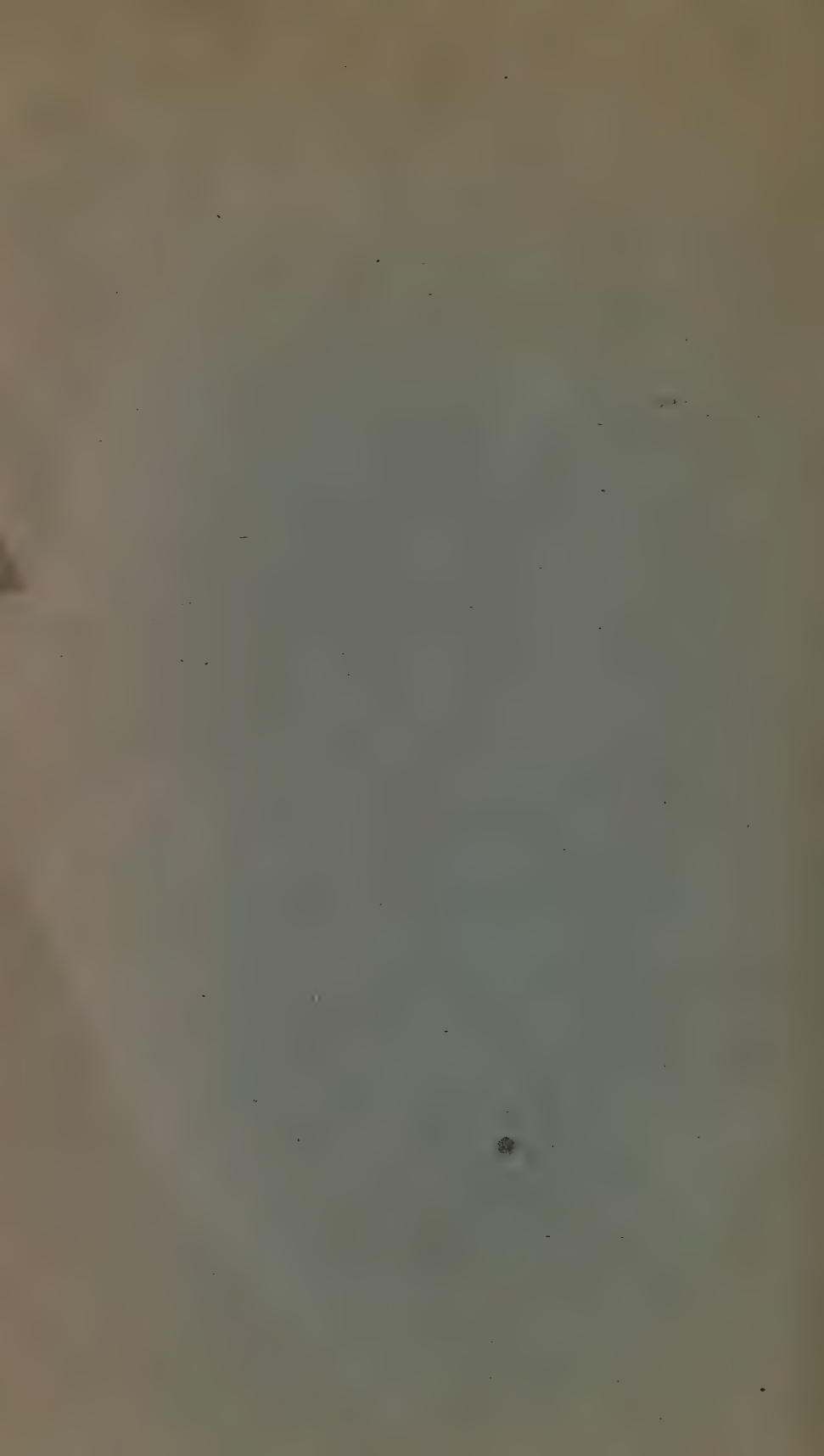
Your obedient Servant,

DISSATISFIED.

Cardiganshire Antiquarian Society

Transactions and Archæological Record.

Vol. I. No. 4.



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Cardiganshire Antiquarian Society.

Transactions and Archæological Record.

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D. Ernest Davies, M.A.

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Some Welsh Flower Names.

MY principal object in preparing this paper is briefly to call the attention of our members to the subject of Welsh Flower Names, in the hope that by doing so I might possibly start others on what appears to me to be rather a fascinating path of study, and perhaps induce those who are really learned as regards derivations and flower-lore to tell us in course of time something from their stores of knowledge.

We are naturally proud of our "hen iaith," and although we cannot be too grateful for the educational advantages of the 20th century which equip all the young people with the language of our Empire, it still seems a pity that in nine cases out of ten, while the English names of the wayside flowers are known to the boys and girls of the countryside, they are not so familiar with the Welsh appellations. To hear these, we must go either to the very old folk, or to those who happen to have ancient herb-books in their possession inherited perhaps from a great-grandmother skilled in the healing arts.

Many plants have different local names, and therefore it would surely be a good plan if the various members of this society, would collect Welsh flower-names in their own parishes with any notes on traditions and legends to which the names might refer, with the object of sending them once a year to the Editor, for insertion in the pages of our Journal. In this way we should in course of time become possessed of an interesting and valuable list.

For surely these Cymric names are worth preserving. Even the most cursory glance at their construction will prove to the reader of history and romance that they are of some value as a link with the religious and legendary lore of past ages; and I think amongst the short list which I am about to mention there will be found some which will instantly direct our thoughts to mediæval times, when herbs were carefully collected for the sake of their healing properties by friars and nuns, who stamped the memory of holy characters and holy things upon the minds of those they healed and instructed by the titles they bestowed upon the plants of field and garden.

Thus, the Milkwort tribe, whose healing powers are said to be great in cases of lung disease and snake bites are dignified as "Llysiau Crist"—Herbs of Christ.

Hedge Hyssop or Skull-cap, a handsome plant with bright blue flowers which is seen on the banks of rivers and ponds, and which according to herb-books cured so many ills is appropriately termed "Gras Duw"—The Grace of God.

Violets have several Welsh names, one being "Llysiau'r Drindod"—The plants of the Trinity, a name easily understood in connection with the three-in-one form of the lower petal.

Mullein, that long spike of brilliant yellow blossom which grows in such profusion in Merionethshire is "Tapr Mair"—Mary's Taper.

The Meadow-sweet family are also claimed by the Virgin Mary as "Llysiau'r Forwyn," and the Common Centaury, the pretty pink flower of the Gentian tribe is her ladder, "Ysgol Mair." The Pimpernel is sometimes called "Mair Gwyllt"—Wild Mary, Black Briony is "Erfinen Fair"—Mary's Turnip, probably from the shape of the yellow and scarlet berries, and the Cowslips are hers also "Briallu Mair"—Mary's Primroses.

St. Peter claims the Daffodil, "Cenin Pedr"—Peter's Leek; and I was told lately by a native of the Vale of Aeron that it is also called "Cenin Mair"—Mary's Leek. To mention this flower is perhaps venturing on somewhat contentious ground, for I think many of us are inclined to resent any lack of honour to the garden leek which we flaunted so proudly in childhood on the 1st of March; yet it does not seem altogether unlikely that the beautiful showy field-daffodil which is generally in flower by the end of February and which grows in such profusion in this county was the original *cenin* gathered by Cadwallon's followers in the fields on St. David's Eve.

It would be interesting to hear what name this *cenin* was known by in old days in the neighbourhood of Strata Florida, for on hearing that the daffodils which grew on the slopes of that district were originally responsible for the name of the Abbey, Ystrad Flur, it occurred to me that perhaps the most ancient name for these flowers should have been known to the monks of that place and handed down from them by the country people of the district. Another name for the daffodil is "Gwayw Brenin"—King's Pain, and this surely must have had its origin in some old legend which perhaps may be known to someone in our Antiquarian Society.

Wood-Betony, "Cribau St. Ffraid"—The Combs of St. Bride, is a name commemorative of Cadwrthai of Ireland's holy daughter, who to judge from the number of churches which are dedicated to her memory appears to have been as highly venerated by the Cymry as she was by the inhabitants of her own Emerald Isle.

The Valerian tribe, "Llysiau Cadwgan"—Cadwgan's Herbs, are probably the namesakes of Cadwgan the Prince of Powys and Ceredigion who was such a powerful antagonist of the Normans in the early part of the 12th century; whilst the Speedwells are Llywelyn's Herbs, so-called, perhaps in memory of the brave but ill-fated Llywelyn ap Griffith, or the earlier Llywelyn ap Iorwerth whose reign from 1194 to 1240 forms such a glorious chapter in Welsh history.

Brooklime, also one of the Speedwell family, is sometimes called Taliesin's Herb, and carries the mind back to a still earlier period, the 6th century, that marvellous and shadowy age when so many wonderful characters abounded in our country and not least among them, Taliesin, Chief Bard of the Isle of Britain. Again, Common Vervain, a slender plant some two feet high with small lilac flowers, which was held in great veneration in ancient times and used at sacrifices and other religious ceremonies is suggestive in its Welsh title of the age of the Druids "Y Dderwen Fendigaid"—The Blessed Oak.

We now come to another class of names more descriptive of the flowers themselves.

Rest Harrow is "Hwp yr Ychain" and both names have reference to the fact that the roots of the plant get twisted round the harrow and impede the implement and the ox when at work.

Henbane, which is connected in the rustic mind with a remedy for toothache is "Ffon y Bugail"—The Shepherd's Staff, and Flaxweed "Llin y Tylwyth Teg"—The Thread of the Fair Family, is a name reminiscent of many old stories where the fair folk bestow numerous favours on those who treat them with proper respect.

The beautiful purple Loosestrife, which was so gorgeous this summer by the Teifi's banks, is another flower-name seemingly referring to some lost tradition, "Llysieuyn y Milwr Coch"—The Plant of the Red Soldier. Celandines are "Llygaid Ebrill"—April's Eyes, and I have heard the Snowdrop called "Lili Wen Fach"—Little Fair Lily, and "Cloch Maban"—The Child's Bell; whilst Chickweed, probably by reason of its healing properties bears the distinctive title "Gwell na'r Aur"—Better than Gold.

Harebells in Welsh are "Clychau y Gwynt"—The Bells of the Wind, Wood-sorrel is "Bwyd y Gog"—The Cuckoo's Food, and the Michaelmas Daisy is "Ffarwel Haf"—Goodbye Summer.



Life of Saint Nennock.

[From "The Lives of the Saints of Armoric Brittany," by Albert le Grand*, Priest of the Preaching Order, &c. Revised by Guy Autret.]

IN the time of Pope Innocent I. while Arcadius and Honorius reigned as Emperors over the Eastern and Western Empires, respectively, and about the years 403—8 there reigned over Brittany a King called Grallon the Great, and over Strath Clyde in Great Britain a Prince Brokhan descended from the race of Guthious. Brokhan being very rich and powerful was acknowledged over lord of the Country. By advice of his chiefs he married a noble dame called Menedux of the family of Constantine the Emperor. The issue of this marriage was 14 children (7 sons and 7 girls), all of these embraced religious orders, and renouncing the world and its vanities carried the Gospel to far distant lands.

Brokhan and Menedux being extremely distressed by the loss of their family and not having any heir to their Principality devoted themselves to prayer and good works, trusting that God would of his goodness give them another son or daughter who might succeed to their Kingdom. Their prayers were heard, and on the night of Good Friday while Brokhan was in his Oratory there appeared unto him an Angel who commanded him to return to his Palace and announced that his wife should bear him a daughter who was to be named Nennok.

The promise was duly fulfilled and the daughter baptised by Saint Columba of Iona by the name of Nennok, being held at the font by her God-parents, the great Chief Gurlehentelius and his wife Guen-Arkhan, near relatives of Menedux. For 12 years Nennok was under the care of her God-parents from the time she was weaned, and with age acquired all virtues and perfections. She was amiable, sweet, humble, modest, obedient, given to prayer and reading, a frequent attendant in Church and in the Monasteries. She was attentive to sermons and retiring in her habits, living quietly at home occupied with needlework and other honest vocations and avoiding frivolity as being the author of all vices.

The rare beauty and goodness of Nennok inspired the eldest son of the King of Scots to seek her hand. Brokhan invited him to his court and having consulted his chiefs was willing to grant consent. Before pledging himself he called Nennok aside to ascertain her

* Compiled from ancient records in the Archives of Brittany Monasteries in the year 1634. Albert le Grand (Grand being his family name) was a person of importance in Brittany, of an old landed family. He was an Archæologist of note, and being in Orders the Archives of all the Monasteries and Churches were, by order of the Bishops, available for his researches.

wishes. He represented to her the advantages of such a match to herself and to all his subjects and pressed for her consent. The saintly girl distressed by this request considered for a time and then humbly and modestly replied.

"My father, as regards the Prince who seeks my hand I am fully cognisant of the honour such an alliance would bring to your house and the advantages accruing to the two Provinces by such marriage, but I cannot break faith with Christ for love of any mortal man. I will have none other spouse but our Lord. In refusing this Prince I in no way transgress against the obedience due to you."

Brokhan was extremely sorry to hear his daughter express her resolution and sent his wife Menedux to try to overcome her determination, but to no avail, neither prayers nor tears nor even menaces could shake her resolution. Conquered by her constancy they bade adieu to the Prince and permitted their daughter to follow her own desire. The Saintly Princess having courageously withstood this temptation gave thanks to God and henceforth devoted herself to his service. Soon after this event and about the year 434, St. Germain, Bishop of Auxerre, having been invited to Great Britain to controvert the Pelagian heresy, arrived at the Court of Brokhan and remained there several months preaching with great zeal to his people. Nennok listened attentively to the preaching of Germain and was so impressed by his account of the holy lives of the saintly women of Brittany (Armorica) and other parts of Gaul, that she resolved to leave her own country, to cross the sea and devote herself to religion in their company. Her difficulty was to obtain her parents' consent. They could not bear the thought of parting with her; nevertheless, God favoured her project and made occasion for its accomplishment.

On the 1st January, in honour of her birthday, Brokhan prepared a sumptuous banquet to which he invited all the Bishops, Princes and Nobles of his Kingdom—not forgetting St. Germain. These being at table, to them entered Nennok in her finest robes, when all were dazzled by her rare beauty. She threw herself at her father's feet and with tears prayed him in consideration of the occasion and of the assembled guests to grant her a request. Brokhan raised her from the ground and promised to grant whatever she should desire. "I have already told you," said Nennok, "that I desire to consecrate myself to the service of God in Brittany where I may pass the rest of my life in serving him and in prayer for you and your State." Brokhan was overwhelmed with sorrow at the prospect of parting with his daughter who he hoped would have proved the prop of his declining years and the glory of his family. He left the company and used every argument to shake the resolution of his daughter but to no avail. At last, in admiration of her constancy, he gave her his blessing and permission to depart. The Queen and the uncles and aunts of Nennok joined in endeavouring to dissuade her from her contem-

plated project, but were no more successful. St. Germain now interposed and remonstrated with her parents to such effect that their scruples were overcome and orders given to prepare a vessel for her voyage. While this was in progress the conversation of Nennok so affected her God-parents, Gurlehentelius and Guen-Arkhan, that they resolved to accompany her. They embarked with a numerous train of religious persons of both sexes and impelled by favourable winds soon sighted the coasts of Brittany. Their landing was effected at a spot afterwards named Pont-Ilfin in honour of Gurlehentelius otherwise called Ilfin. Having landed, they consulted as to the advisability of communicating with the Prince of that district and deputed two Bishops—Mordredus and Guegallonus to accompany Gurlehentelius on the mission. These saluted the Prince and having explained the object of their entering his dominion, begged him to grant them a site for an Oratory to which they might retire. The Prince received them courteously and gave them permission to view his country and select a convenient site for their establishment. This they did and built several Cells and Oratories distant from one another. St. Nennok settled herself in the Parish of Plemeur where she built a small Oratory called Lent-Nennok and around it a number of huts in which she assembled a company of girls with whom she lived in a state of innocence and purity. With the exception of Gurlehentelius, the other companions of her voyage separated on preaching missions throughout Brittany. Gurlehentelius built a hermitage near to Nennok from which he could watch over her safety and perform service in her chapel.

The Prince Erekh, when hunting in the neighbourhood of St. Nennok's Chapel, pursued a deer so closely that the exhausted animal took refuge in the Chapel and threw itself at the feet of the Saint who was attending Divine Service. The hounds in full cry arrived at a little stream in front of the Chapel, where they stopped. The Prince on coming up was astonished to find his pack throwing their tongues and yet unable to cross the water. He dismounted and entered the Chapel, where he found on one side Nennok and her women and on the other Gurlehentelius and his monks chanting the Service, but what most astonished him was to find the hunted deer lying at the feet of Nennok as in a safe asylum. Dismissing his attendants the Prince remained for eight days at the Monastery in conference with the Saint to whom he gave woodlands and revenues for the maintenance of her Mission. This gift was subsequently ratified by the Bishops and Nobles of Britany in the year 458. Saint Nennok thanked the Prince and prayed him to take her Monastery and that of Gurlehentelius under his protection and to make the latter Abbot of the community. This the Prince granted and having recommended himself to their prayers retired. Here the good Saint spent the rest of her days living an austere life noted by great miracles. By her prayers the blind recovered sight, the deaf heard, the dumb spoke, the lame walked, the lepers were cleansed and even the dead were

raised. After a laborious life of 32 years she felt her last hour approaching, and having received the Sacrament exhorted her women to constancy in their profession and died on the 4th June, 467, during the reign of Hoël I., surnamed the Great, King of Armorica.

N.B.—The above life of Nennok has been extracted from the Archives of the Abbey of Sainte Croix of Kemper-Éllé in the Diocese of Cornouaille, communicated to me by the Reverend and Discrete François Verdier of the Abbey of St. Aubin at Angers and Prior of the Priory of Landt-Nennok.

NOTES ON ST. NENNOK.

Her Monastery is at the place called Lann-Ninnoc or Lannence, near the sea at Plœmeur near Lorient. Capt. A. Martin, a retired naval officer of Lorient, learned in Archæological researches, believes he has discovered the foundations of the Church and Monastic buildings founded by the Abbess Nennok. As these appear of so great antiquity, Mr. Martin ceased his excavations until he could have the assistance and sanction of the Parish Priest, so that investigations might be carried out by persons in authority.

Saint Candide of Tourn and Scaer. Is not St. Nennok the same person as St. Candide? In the biography of Nennok by Gurrhédén (extracted from the Charter of Sainte Croix de Quimperlé), her God-parents named her Ninnoc as commanded by the Angel, and to this name they added that of Gueungustle or Guenguestle which means "White-Vowed." In the Parish of Tourn on the road to Rosporden is a Chapel to Candide in the hamlet named Locunduff. In 1619, Auffray of Chastel acknowledged the Saint of the Chapel as Saint "Vengu patron of Locunduff." Vengu or Guengu are identical names. From Guengu to Guengustle is an easy alliteration and we are warranted in believing it is the same person. Guengu means white and Candida is Latin for the same.

In the Church of Tourn, the Saint has a fine stone statue of the 15th century. She is represented in the robes of an Abbess standing, within her left hand a book, and in her right the staff of her Cross of which the volute is broken. The statue is of good workmanship and gives the Saint an aspect of asceticism.

The Parish of Scaer has also Candide for patron. The Old Church was of the 11th century, but was rebuilt of late years. The statue of the patron Saint appears to be of the 16th or 17th century. At 300 yards distance from the town is the Well of St. Candide remarkable for the abundance and clearness of its waters.

Cardiganshire Fonts.



7.—LLANFIHANGEL LLEDROD.
(Stem above archway).

Cardiganshire Fonts.

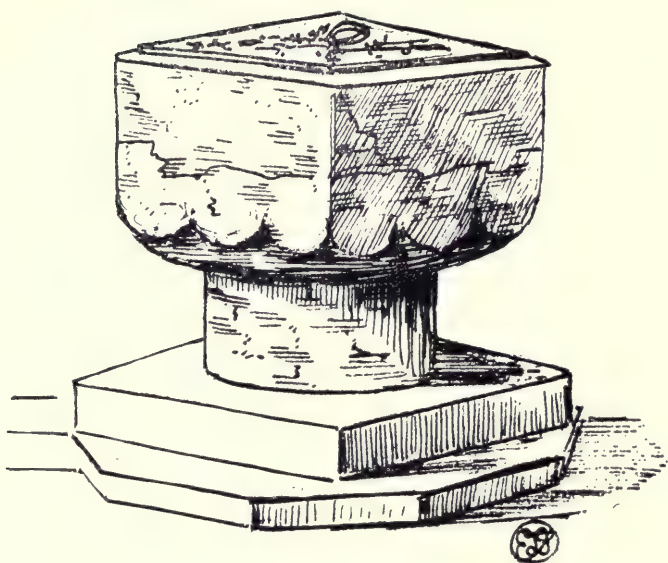
7.—LLANFIHANGEL LLEDROD.

AS in most cases, the old font was abolished at the so-called Restoration of this Church in the last century, but Lledrod has been more fortunate that many sanctuaries in this part of the country in that its font has not been altogether lost. Its bowl (inverted) and its base serve as coping stones to the pillars on either side of the N. gate to the churchyard, while the stem or pillar which once connected these rests (unfastened) upon the top of the archway at the E. entrance to the enclosure, where its appearance is the reverse of ornamental. The font is apparently an early one belonging to the Norman period, though its four-sided bowl seems to be quite plain and its base has only a very rude and simple ornament of incised lines. No time should be lost in taking steps for the better preservation of this sole remaining relic of the ancient Church at this spot. The several portions should be at once re-united and replaced within the Church. One wonders whether they sometimes sing at Lledrod :—

Hoffi'r wyf Dy lân Fedyddfan,
 Lle mae Ysryd oddi fry
 Yn bendithio'r gwan aelodau
 Pan dderbynir hwynt i'th dŷ.



Cardiganshire Fonts.



8.—LLANFIHANGEL YSTRAD.

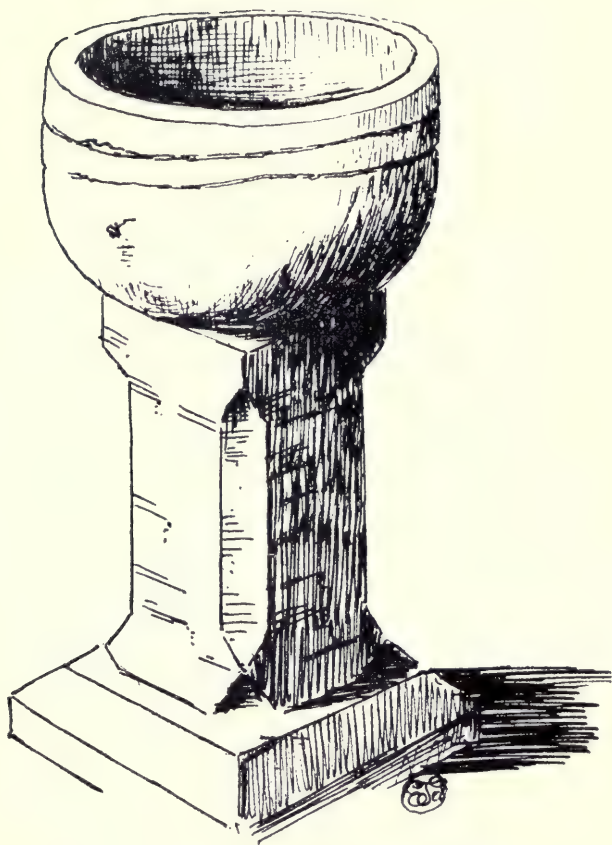
Cardiganshire Fonts.

8.—LLANFIHANGEL YSTRAD.

THIS is a large square font of cushion-capital design. Though massive and severe in appearance, it is well proportioned and pleasing in its general effect. It is on the whole in good preservation, though the Church to which it belonged has entirely disappeared and has given place to a modern building. The date of this font is fixed as Norman by its design.



Cardiganshire Fonts.



9.—EGLWYSFACH.

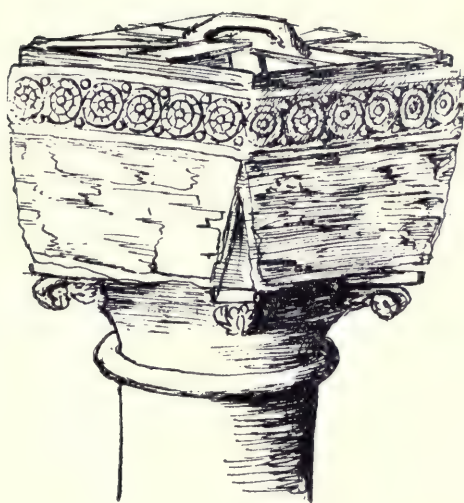
Cardiganshire Fonts.

9.—EGLWYSFACH.

THE Church here has been entirely rebuilt at about 50 yards distance from the original site, but in the same enclosure. Of the former structure no vestige remains, but the bowl of the font which it contained is still preserved on a modern pedestal in the present Church, and is in use. Unlike the greater number of fonts in this county it is cup-shaped and its sole ornament consists of two incised lines near the rim: these are very roughly cut and irregular. It is a rude and primitive looking font and evidently belongs to an early period, before the development of Mediæval Gothic art.



Cardiganshire Fonts.



10.—BETTWS BLEDRWS.

Cardiganshire Fonts.

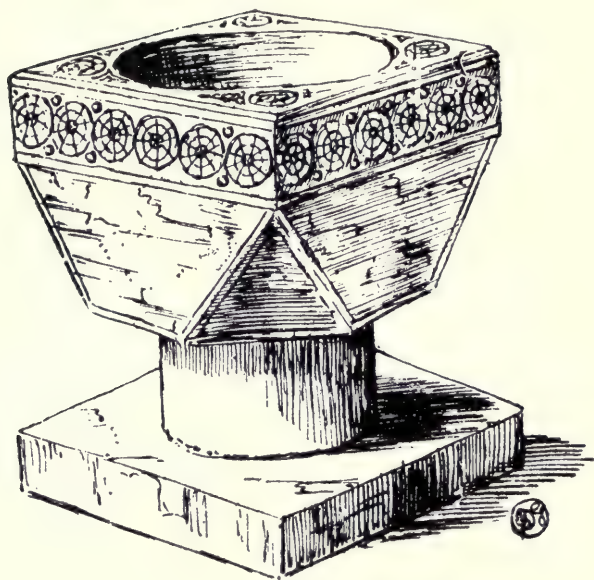
10.—BETTWS BLEDRWS.

ONLY the bowl of this very interesting font remains, carefully re-erected on a modern pillar-pedestal in the rebuilt Church. It is square at the top, slightly chamfered below at the angles, and its distinguishing feature is a band of ornament round the upper part executed in shallow incised lines. There is an entire absence of Gothic feeling about this ornament and it evidently belongs to the period of Romanesque architecture, so that it cannot very well be much later than 1200 A.D. The adornment consists of a series of rosettes or concentric circles, which are placed close together, 6 on each face of the font, the little spaces where the rosettes do not join being filled with small circles or dots, so that the effect of the whole is to present a band of rich ornamental work. The font of Henfyniw exhibits an identical design by the same school of workers, if not by the same hand.

The cover of this font, though quite recently made, demands some notice. It was designed by the Rev. Richard Jenkins, Rector of the parish (d. 1894), and constructed of wood from ancient churches in Wales. Each piece of wood has a small brass plate attached bearing the name of the church whence it was taken.



Cardiganshire Fonts.



11.—HENFYNIW.

Cardiganshire Fonts.

11.—HENFYNIW.

AT this ancient sanctuary, connected by tradition with St. David and his mother St. Non, nothing of interest remains, and the poor modern Church has an empty, swept and garnished appearance. The font of the old parish church may, however, still be seen on the floor in porch of the modern Holy Trinity Church in Aberaeron. It is a larger and rather handsomer edition of the same type as the font at Bettws Bledrws, but in this case the stem upon which the bowl rests has also been preserved, and the bowl is widely chamfered downwards at the angles, so that while it is square above it becomes octagonal below. The band of ornament is of precisely the same design as at Bettws Bledrws, only this font is more richly adorned in having besides four extra rosettes, one in each of the spaces between the circular basin and the rectangular rim. Another interesting peculiarity in this font is that the design of the ornamental band has not been fully executed. Four of the small dots between the rosettes have not been cut, making a gap in the completeness of the pattern, as shown in the accompanying illustration. The omission of these four contiguous dots can scarcely have been due to accident, and one wonders what story may attach to it. The worker may have been taken ill, or he may have been suddenly called away to resist some attack from the sea : his work at any rate suffered some abrupt interruption when near completion, and was never resumed. The identical design of the ornament on this font and on that at Bettws Bledrws raises an important question. One mind was evidently at work in both cases, and if they are not the work of the same hand it would seem that a school of masons and carvers must have been at work. Such school would most likely have had its headquarters at Strata Florida, and it is an odd coincidence that the ornament on these fonts is formed by arrangements of circles, resembling in this respect some of the very curious carved work which may still be seen in the Strata Florida Abbey ruins. Judging by the character of their ornament these two fonts in question seem to belong to about the period of the building of the Abbey, 1180—1200.

Cardiganshire Fonts.



12.—ABERPORTH.

Cardiganshire Fonts.

12.—ABERPORTH.

THIS is a plain font with a square bowl. Though devoid of ornament it is graceful because of its good proportions, and probably belongs to the close of the Norman period. It has shared the fate of most early fonts in being discarded at the time of the restoration of the Church in favour of a tasteless modern production, and it now stands outside the building near the porch. The Vicar and Churchwardens should see that it is replaced within the Church with as little delay as possible.



Cardiganshire Fonts.



13.—LLANLLWCHAIARN.

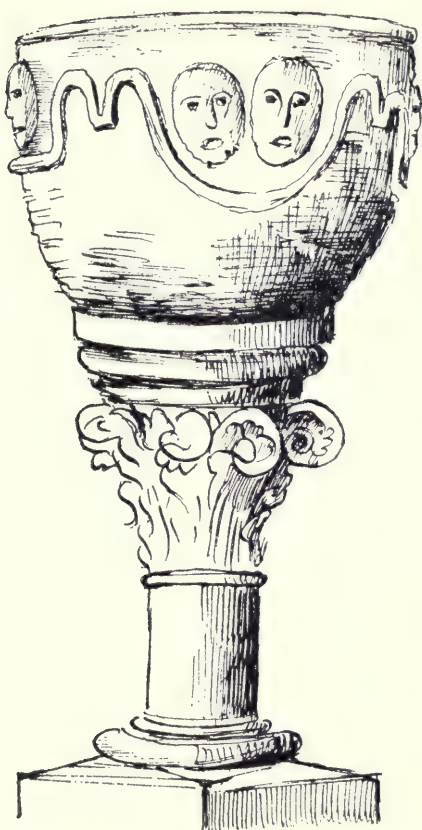
Cardiganshire Fonts.

13.—LLANLLWCHAIARN.

LIKE so many others, this font was cast out at the restoration of the Church, but has been recovered and now rests on the floor within the Church, near its quite worthless successor. It is an example of a noteworthy type of font of Romanesque design and therefore belonging to the period before the development of Gothic art. Unfortunately, it has been subjected to rough usage and is much mutilated, but it still shows an arcading in relief, rather rope-like in its effect and seems to have had a human head at each angle of its square bowl: one of these heads, with a loop beneath, is still in good preservation.



Cardiganshire Fonts.



14.—LLANDISILIOGOGO.

Cardiganshire Fonts.

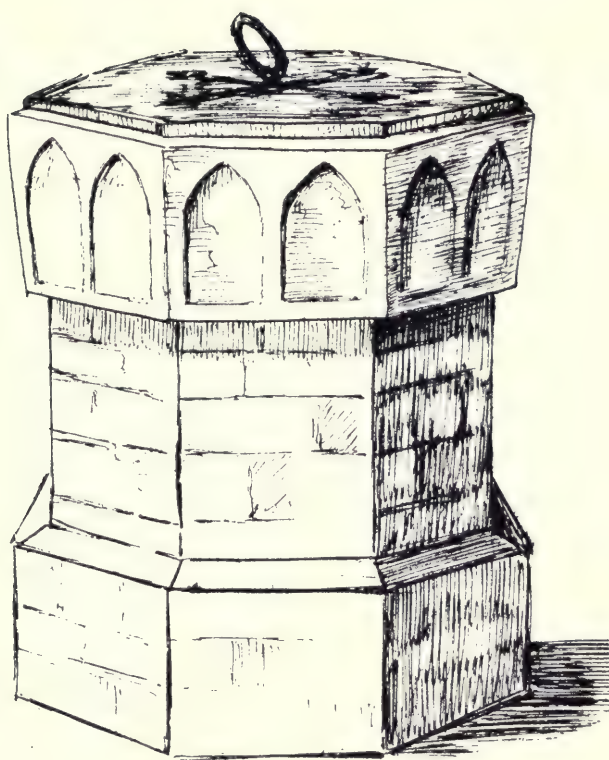
14.—LLANDISILIOGOGO.

(Now at Cenarth, Carmarthenshire).

THIS very interesting font when cast out of its proper place was put to base uses. For some time it did duty as a pig-trough at Perthyrnw Farm, near Talgarreg. This farm was the home of the Rev. H. L. Davies, Curate of Troedyr aur and afterwards Vicar of Cenarth. On the restoration of Cenarth Church (1872), Mr. Davies, at that time Vicar, had the bowl placed in its present position. It is another representative of the same type as the old font at Llanllwchaiarn, the parish adjoining its original home, but more graceful, more elaborate in design and, notwithstanding its wanderings, better preserved. It is cup-like in shape and has ornament in relief of a very simple festoon form irregularly executed, within the loops are faces, also in relief, and at one point where the loop is extra large it contains two faces instead of one. This font, like that at Llanllwchaiarn, belongs to the period before the rise of Gothic architecture or art, as is clearly shown by the curved lines of the ornament. Its story raises an interesting question, viz. :—what has become of the old font of Cenarth which its importation displaced? On this matter the writer hopes to be able to throw some light in the next number of the Society's Transactions.



Cardiganshire Fonts.



15.—LLANBADARN FAWR.

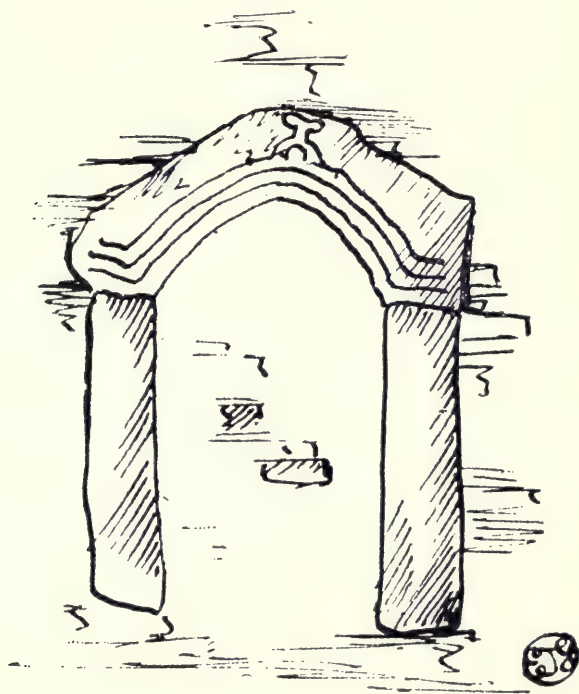
Cardiganshire Fonts.

15.—LLANBADARN FAWR.

THE large font in this important Church exactly fits the character of the building and the bowl appears to be contemporary with the Church. It belongs to the First Pointed, or Early English, period in Architecture (13th century) and is therefore later than most of the old founts remaining in the county. It bears round the octagonal bowl an arcade of pointed arches, two arches in each face. It must have been executed comparatively early in the period to which it belongs, for like the building in which it stands it has none of the grace of developed Gothic art, but is heavy and massive in character, only showing a sign of the great change that was then coming in its substitution of pointed for rounded or semicircular arcading.



Carved-work in Cardiganshire Churches.



4.—A WINDOW AT LLANDYSSUL.

Carved Work in Cardiganshire Churches.

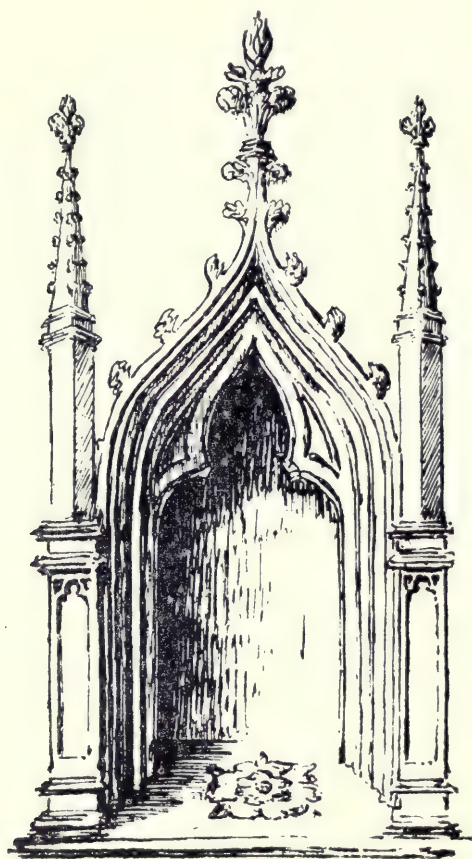
4.—A WINDOW AT LLANDYSSUL.

(Blocked up).

THOUGH their sites are still commonly indicated by the ancient enclosures, the early sanctuaries of the Celtic Church have almost entirely passed away and have left scarcely a trace behind. The present buildings are sometimes featureless successors of these early fanes, or substitutions—quite worthless from an artistic or architectural point of view—dating from the latter half of the 19th century. Only an occasional inscribed stone, or perhaps an upright pillar with incised cross, or maybe the mutilated fragment of a font remains here and there as a witness, whose evidence is often difficult to decipher, of primitive Christian worship. Llandyssul Church, however, is singularly fortunate in that, although the Church was rebuilt and greatly enlarged in the Mediæval period when its Tower was also added, and although much altered again at a modern restoration, it still retains in its S. wall, near the West end, a small window, now filled up, which must have belonged to the first stone Church reared on this spot. The opening is rudely constructed: the sides being formed of a single stone each, and the head by another stone, slightly arched in shape, placed upon them. The ornament of the stone which forms the head of the window is executed in incised shallow lines only, and is of the same character as is found in other examples of ornamental work on stones that have come down to us from the period of early Celtic Christianity.



Carved-work in Cardiganshire Churches.



5.—A PISCINA AT CARDIGAN.

Carved Work in Cardiganshire Churches.

5.—A PISCINA AT CARDIGAN.

THE chancel of Cardigan Church was once part of the Benedictive Priory and belongs to the latest period of pure Gothic Architecture having taken the place of an earlier structure less than a century before the dissolution of the House. The character of the architecture, which is of the style known as "Perpendicular," and the head-dress shown in a sculptured female head on the N. side near the chancel arch, point to the 15th century as the date of this fine building, which exhibits work far superior to any other of the same period in this part of the country. As far as detail goes the gem of the chancel is a beautifully finished piscina with crocketed ogee canopy and pinnacles, and having an unusual feature in the shape of a conventional rose sculptured in the bowl. The conventional or heraldic rose thus represented came into vogue as an ornament in architecture in the reign of Henry VII. who married Elizabeth of York and thus claimed to unite the Rival Roses on the English Throne. "Piscina" is the name given to the recess in the wall, near the altars of our ancient Churches, containing a bowl with a drain where the water was poured away that had been used for cleansing the sacred vessels after the Mass.



Knitting and the Sampler Stitch.

IN 1411, a large ship came ashore by Tresilian Wood in Glamorganshire with a crew of foreigners whose language no one understood. It is thought that one of these foreign sailors was the first to teach the Welsh to knit stockings. With regard to the origin of the sampler stitch or the cross stitch, we find from the works of the bards, especially Lewis Glyn Cothi, that it was in use in the 15th century. This bard was in great straits owing to the fact that he had been expelled from Chester for having married an English widow without due permission from the authorities. He turned his footsteps at this time to his native country, and telling his distress in verse, begged his patronesses to supply him with necessary articles. The ladies thus appealed to were: Gwenllian, daughter of Owain Glyndwr; Efa, the daughter of Llewelyn; Mallt, daughter of Ifan Fychan; and Elen Lloyd, daughter of Gruffydd Goch. He also asks Anne, the daughter of Sion Caerleon for a coverlet, and refers to a handsome coverlet in the following words:—

Llen sydd i Annes yn llawn lluniau,
 Llun gwial, llun dail a llun delwau,
 Llun adar, daiar, diau; llun llewod,
 Llun y ceirw isod, a llun croesau.
 Llun Mair, a'r deuddeg mewn cadeiriau,
 Llun Saint, a Iesu, a llun Santesau,
 Llun meillion gwyrdion, llun garddau Ffrengig,
 Llun brig y goedwig yn llawn bragadau.

This seems to show the sampler stitch and other stitches were much used at that time.

In another place he makes request to Ellen daughter of Llewelyn, for a coverlet, and describes the embroidered work as follows:—

Mae yn y llen i'm naw lliw,
 Naw edeu ar frethyn ydyw,
 Naw o geirw yn eu gorwedd,
 Naw o ewig un wedd;
 Deuddeg o ddail medleilas
 A deg o liw du a glas,
 Yr oedd cant o wyrdd a gwyn
 A mil rudd a melyn,
 Delwau mân, gwaith dwylaw merch;
 Derw, a llun adar llannerch.

The samplers that we so often find framed on cottage walls to-day are the humble descendants of the work that Glyn Cothi describes. In the last century maidens took such keen interest in work of this kind that they would often use their own hair in place of thread,

Dedications of Cardiganshire Churches.

ECCLESIOLOGY in all its various branches is a most interesting and fascinating study. It enables one to take an intelligent interest in things seen, and what is even of greater value, it provides an object and a purpose to a walk, and, generally speaking, it has the merit of being a harmless and inexpensive study. Our ancient parish churches enshrine the dust of the most noble and venerated of our race. Under their roofs or in their immediate surroundings—the sacred Churchyards—lie the mouldering remains of poets and philosophers, masters and servants, priests and peasants, as well as unknown worthies such as he of whom Gray has so tenderly spoken as:—

“Some mute inglorious Milton.”

Here they have all found their last home.

There is scarcely any subject which is more closely related to our religion and nationality, than the ancient churches which are scattered throughout the length and breadth of our land. The ancient parish church, whether posted as a beacon on the brow of a hill or nestling amidst the foliage of a secluded dell, always forms a conspicuous mark and is the most interesting object in the whole parish. During the long run of the centuries many changes have taken place—the feudal fortress has become a heap of ruins, the stately mansion of former days has been abandoned, and left to the devastating influences of the elements. Briars and brambles, nettles and thistles are now growing in prolific plenty out of the heaps of rubbish with which their once spacious halls are filled. In the cycle of the ages rivers have changed their courses in their meanderings through the rich meadows, and even within living memory much has occurred from time to time to remind us that “the fashion of this world passeth away.” With our ancient parish churches the case is different, they have withstood the ravages of time and weathered the storms of centuries, and although hoary with age, a veneration and respect attaches to them which is regarded as sacred and inviolable. This veneration and sacred regard for our churches can be traced to a remote antiquity. It is well-known that the Celtic inhabitants of this island affected a circular form for their sacred enclosures. This fact is illustrated by circles of ponderous stones in many places. The best known instance is at Stonehenge. Formerly such enclosures were numerous in Wales and the memory of them is still kept alive by the Druidic ceremonies with which the present day Eisteddfod is inaugurated. The situation of these ancient temples, consisting of one or two rows of stone pillars, was in pagan days the centre of some thick grove watered by a stream or fountain which had been previously consecrated to a deity, and

surrounded by a mound or ditch to render it secure from the intrusion of improper persons. The sacredness attaching to these enclosures was transferred to the churches erected within them in a later age. In the account of the Itinerary through Wales Giraldus Cambrensis writes thus :—" We observe that they (the Welsh) show a greater respect than other nations to churches, and Ecclesiastical persons, to the relics of saints, bells and holy books and the cross, which they devoutly revere and hence their churches enjoy more than common tranquility. For peace is not only preserved towards all animals feeding in churchyards, but at a great distance beyond them where certain boundaries and ditches have been appointed by the bishops in order to maintain the security of the sanctuary. But the principal churches to which antiquity has annexed the greater reverence extend their protection to the herds as far as they can go to feed in the morning and return at night."

The most interesting era of the dedication of Churches was that, when the darkness of paganism had fled before the bright rays of Gospel truth, and the fanes of heathen divinities were about to be appropriated to the worship of the Christian Church. In this county the consecration and dedication of our Churches dates from Anglo-Saxon times. The ancient pontificals of the Church abound with ceremonials issued for that purpose. Gregory the Great in his instructions to St. Augustine, " bade him not destroy pagan temples, but the idols within them ; directing the precincts to be purified with holy water, altars to be raised and sacred relics to be deposited." That prudent pontiff also ordained a day of dedication, the day fixed being usually the day of the Nativity of the Saint in whose honour the Church was to be dedicated, a festival when the people might have an opportunity of assembling as before in green bowers round their favourite edifice, and enjoying something of former festivity. In all probability this was the origin of our country wakes, rush bearings and Church ales.

In dealing with the subject of Church dedication it is necessary to bear constantly in mind the difference between " consecration " and " dedication," and to observe the great principle laid down by Hooker in his Ecclesiastical Polity that Churches were consecrated unto none but the Lord only, and it is also necessary to remember that the period at which the name of the existing patron saint came to be adopted is in no way concerned with the date of the structure to which the name is attached. The ancient British Churches were constructed of crude timber of wattle-work and shingles. When these primitive structures were superseded by buildings of solid masonry, it was generally at this stage that the dedication and consecration ceremonials were performed.

At the dedication the bishop with his clergy came at break of day to the porch of the Church to be dedicated singing the antiphon, " Zaccheus, make haste and come down," and twelve candles being

lighted, and placed round the outside of the Church, the Litany commenced, which was chanted by the clergy and people in alternate strains as they moved thrice in solemn procession round the building, one of the deacons then entered the Church and shut the door after him, the rest remained without. The bishop then going up to the door began the antiphon from the 24th Psalm, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in." All then went in procession three times round the Church and the bishop on arriving at each successive turn at the Church porch, knocked three times at the door with his crozier, the deacon within the door responding to the antiphon before recited, "Who is the King of glory?" On the third repetition of this response the choir burst forth in full and emphatic unison, "It is the Lord of Hosts! He is the King of Glory!" The deacon immediately opened the door. The bishop entered the Church exclaiming, "Peace be to this house," &c., and prostrated himself before the high altar. At the conclusion of a short Litany he arose, and with the end of his pastoral staff wrote two Roman alphabets on the floor in the form of a cross extending from the eastern to the western corners of the building. Next came the blessing with water, mixed with salt, ashes, wine and chrism, with this he made mortar for closing up the relics to be deposited in the altar. The bishop next standing in the middle of the Church dedicated it in a brief form, anointing the walls with the chrism in the form of a cross in various parts, and hallowed the vestments, vessels, bells, fonts, &c. The crosses found on ancient altar stones, on the walls, &c., of our old Churches were doubtless intended to mark the spots which had been anointed with the chrism. For the foregoing description of these ceremonials the writer acknowledges his indebtedness to a most interesting article on the subject by John Gage, F.R.S., published by the London Society of Antiquaries in the year 1834.

The period immediately following the evacuation of this country by the Roman legions and extending for the next three hundred years may be considered as the golden era of Welsh Saints, and the total number after whom Churches were named reached nearly 500. The records of their lives and doings are few; the facts available are in such a confused and scattered form that they much resemble a heap of fragments of a jig-saw puzzle. Rees in his learned and scholarly work on the lives of British Saints, and, later, Messrs. Baring-Gould and Fisher, in their monumental work, have done much to identify many who were once a positive puzzle. All that is known about these saintly personages of the Christian Church has been so ably compiled and stated by these authors, that it is extremely necessary in dealing with them further to proceed with great caution and to walk circumspectly, and if these notes should appear to any reader to be meagre and scrappy they are so owing to a desire to avoid the introduction of what may be regarded as contentious matter into the pages of our Society's Transactions.

The plan and method of procedure which suggests itself in treating this subject of the dedication of Cardiganshire Churches is to follow the ancient geographical divisions of the County into hundreds, and the churches situated in the hundred of Llanbadarn Fawr shall receive first attention, starting with ABERYSTWYTH.

About 200 years ago this place, according to an account given in the Morrisian Miscellany, was merely a fishing village with only one small Church or Chapel of Ease subsidiary to the parochial Church of Llanbadarn Fawr. The history of this building cannot be traced. It was situated on a green plot of ground on a promontory to the north east of the ancient castle, and was completely submerged and destroyed by high tides so that no traces of the spot on which it stood can now be seen. Tradition states that it was dedicated to St. Mary. We find Churches dedicated in this name very early in Anglo-Saxon history, the earliest instance we know of in Wales is that of a Church at Bangor, which was founded by Edgar, King of England, about A.D. 973. Between that time and the Reformation we find a large number of Welsh Churches dedicated to St. Mary. Most of these are to be found in towns. It is supposed that, whenever the name is to be found in country districts it is owing to the influence of the Cistercian Monks in that neighbourhood. The dedication name of the old promontory Church at Aberystwyth has been now transferred to St. Mary's Welsh Church erected in 1866 as a Chapel of Ease to the Parish Church of St. Michael.

The first Church dedicated in the name of St. Michael erected at Aberystwyth was built many years after St. Mary's Church situated on the rocky promontory had been destroyed by submersion. This in turn gave way to a second St. Michael's Church which was erected in the year 1833, on or near the same site as the first Church to accommodate the increasing population of the town and the numerous visitors frequenting it as a watering place. In the year 1894 this Church again met with the same fate as its predecessor by being completely demolished, a new Church having been erected in its stead in the year 1890. It occupies a site a little to the east of the old building. This Church stands almost unique among the Churches of Cardiganshire in that it possesses a double-dedication "St. Michael and All Angels." It was about the beginning of the 8th century that dedications to St. Michael found favour in Wales. This popularity can be inferred from the large number of Churches called Llanfihangel which are regularly distributed all over Wales. It is sometimes asserted that Churches to St. Michael should by rights be posted on the crown of a hill or at least on rising craggy ground, but this point must not be pressed too far, for Churches in honour of St. Michael are to be found both in level and hilly districts. And as regards modern Churches in this name the old custom has commonly been entirely lost sight of, and sites high or low have been chosen at the convenience of the builders. The chief consideration

in the selection of a site on which to erect a sacred edifice was whether the spot was likely to be free from contamination or pollution by bloodshed, and hence, in order to obviate such a possibility, an isolated position, whether on a craggy height or desolate moorland, was selected for the purpose.

The Church dedicated in the name of the Holy Trinity was erected in 1886, and an ecclesiastical parish sliced out of the ancient parish of Llanbadarn Fawr was formed for it in 1887. The Churches bearing this dedication are not at all numerous in Wales, in fact, there are no ancient Churches to be found anywhere to which the name has been attached. In England, however, it is otherwise. The few examples to be met with in Wales date from the latter half of the 19th century.

LLANBADARN FAWR.—The Church of St. Padarn or Paternus was once the Cathedral of the ancient see of Llanbadarn Fawr, which existed from about A.D. 516 till the close of the 8th century. It was destroyed by the Danes when they invaded Wales in 988, and re-built in the 11th and 13th centuries. St. Padarn, its founder, was an Armorican and around his name endless perplexities have gathered. He came over to Wales at a time when the steadily growing power of the Franks caused a large migration of his countrymen. Wales seems to have received him with favour and ranked him with her native-born Saints, and honoured his name by attaching it to at least half-a-dozen Churches, three of which are in Cardiganshire and the others in the adjoining county, Radnorshire.

LLANGORWEN.—Taking the sea-board Churches in North Cardiganshire in order, the next to receive attention is that of Llangorwen. This name strikes us as being a remarkably significant compound. The prefix Llan as is known, signified originally an enclosed space, in later times it came to be applied to a church erected within the enclosure. The word Côr in its Ecclesiastical signification, means a choir, but in Mediæval Welsh it also means round or circular. The affix—Wen—needs no explanation as it always denotes white. These three words when combined together, therefore, mean the Church of the White Choir, or possibly the Church situated in the sacred, or pleasant, circle. The restful situation of this Church undoubtedly favours the latter meaning. Tradition says that centuries before the present Church was erected there was a Church on this site. The present ecclesiastical parish of Llangorwen was formed from the civil parish of Llanbadarn Fawr, and the Church, erected in 1842, is dedicated to All Saints. This dedication has never met with much favour in Wales, at any rate in the country districts, and even the few town Churches bearing this name date back no further than the first half of the 19th century.

LLANFIHANGEL-GENEU'R-GLYN or, as its name may be rendered in English, "The Church of St. Michael at the mouth of the glen," is the modern name for what was anciently known as Llanfihangel-Castell-Gwallter. This is an ancient parish with its Church

dedicated, as the name implies, to St. Michael. It is sometimes asserted that Churches dedicated to St. Michael and other scriptural or non-scriptural Saints of foreign origin, belong to a later period than those bearing names of native British Saints. Adopting this theory, we must conclude that the neighbouring Church of St. Cynfelyn is older than that of Llanfihangel-Geneu'r-Glyn; the writer, however, is not prepared to state that this is a universal rule to be applied in connexion with the determination of the different periods at which our Parish Churches were built.

BORTH, a favourite watering-place in this parish, has a Church erected in 1879, which is dedicated to St. Matthew, and is subsidiary to the Parish Church of Llanfihangel-Geneu'r-Glyn. The dedication of Churches to this Evangelist is very unusual in Wales, except in one or two instances of modern Churches such as this.

LLANCYNFELYN is an ancient parish with its Church restored in 1845, and dedicated to St. Cynfelyn, a Saint of the 7th century. He was the son of Bleiddyd ab Meirion, a descendant of that powerful prince, Cunedda Wledig, who did so much to promote the civil and religious affairs of the Cymry. Of Cynfelyn himself little is known—this Church together with another of the same name in Montgomeryshire being the only ones bearing his name.

EGLWYSFACH.—This is the most northern Church in the hundred of Llanbadarn as well as in the Diocese of St. David's. Its ancient name appears to have been Llanfihangel Capel Edwin, and its Church was a Chapel of Ease to the Mother Church of Llanfihangel-Geneu'r-Glyn. It was probably formed into a separate ecclesiastical district about the year 1623, with its Church dedicated to St. Michael. The present Church was erected something like seventy years ago. Its dedication to St. Michael need not be discussed here. The old name, Capel Edwin, may have been given to it in honour of the Northumbrian King, Edwin, who was the first of the Saxon line of Kings to renounce paganism and its idolatrous superstitions, and to adopt the faith of the gospel.

ELERCH.—An ecclesiastical district formed out of portion of the parishes of Llanbadarn Fawr and Llanfihangel-Genau'r-Glyn, with a Church dedicated to St. Peter in the year 1868. The dedications to this Apostle in England are very numerous—nearly a thousand Churches and Chapelries bearing this name, and most of them being ancient or pre-reformation. Wales has also honoured this Apostle, as many of her ancient, as well as of her modern parish Churches, have been called after his name.

YSPYTTY CYNFYN.—This is a small village on the banks of the Rheidol, where there is a Chapel of Ease dedicated to St. John the Baptist. It appears by the name that this place was formerly the residence of some knight's hospitallers, instituted by one Cynfyn, or more properly perhaps, Cenwyn, of whom nothing authentic appears

to be known. St. John the Baptist was an object of special veneration in early days, having close upon 500 Churches in this island dedicated to his name.

PENRHYNCOCH.—Here there is a modern Church or Chapel of Ease, erected in 1882, and dedicated to St. John the Divine. The popularity of St. John as a patron saint in England is very great, more than 500 Churches, both ancient and modern, being dedicated in his honour. In Wales it is otherwise, only a few nineteenth century Churches and Chapels being dedicated to him. This is somewhat strange, inasmuch as the name of John is such a favourite Christian name throughout the length and breadth of the Principality.

CAPEL BANGOR.—An ecclesiastical district cut out of the extensive parish of Llanbadarn Fawr, with a Church consecrated in the year 1839. Its name implies the Chapel of the Choir situated on the steep hill, or Chapel of the high enclosure. The dedication of the Church is ascribed in the Diocesan Calendar to St. David, the patron saint of Wales. In "Crockford," however, the dedication is given as St. Comgall. Comgall was born in 516 at Magheramourne on the shores of Lough Larne in Ireland, rather more than 80 years after St. Patrick had landed in that country. He is said to have studied at Clonard, Glasnevin and Clenenagh, then celebrated schools. After teaching up and down in Ulster, Comgall eventually settled at Bangor (co. Down) in 558. Here he built a church and established a monastery: schools followed, then a mill, and finally everything necessary for the life of a flourishing community. The settlement grew rapidly under the care of the saint and soon contained a population of 3,000 souls. Comgall framed the laws by which the society was governed, and its fame spread far and wide. The most influential of all the works undertaken was the establishment of a Missionary College from which Comgall's pupils went forth to evangelise other lands. The two best known missionaries thus sent from Bangor were St. Columbanus, who went to the Franks and Allemanni, and St. Gall, who preached in Switzerland, where a canton still bears his name. St. Comgall himself died in 602, and at Bangor (co. Down), the scene of his labours, both the Parish Church and the Roman Catholic Church are dedicated in his name.

The location and identification of such Churches as Capel Kilvellen and that curiously concocted word "Vmmabowa," situated somewhere on the banks of "Salak flud," as indicated on Speed's Map of the county, printed in the year 1610, must be left to the ingenious devices of experts.

Brittany and Cardiganshire.

B RITTANY, called in Welsh "Llydaw," is a peninsula in the north western corner of France, situated between the English Channel and the Bay of Biscay; its people have been kept distinct from the rest of France both by position and by difference of language. The country is a part of France in the same sense as Wales is a part of England. Anciently the land was known as "Arfor" or "Armorica," that is, land bordering on the sea. To-day, the eastern part of Brittany, where the French language is spoken, is known as "La Haute Bretagne," whilst the western part where the Breton is spoken is called "La Basse Bretagne." There is a very close relationship between the people of Wales and the people of Brittany, as regards language, feeling and tradition. Welsh names of places are to be found all over Brittany, and Parish Churches everywhere are dedicated to the same Saints as the Parish Churches of Wales. Welsh Saints, even Saints from Cardiganshire, are venerated there, and a Welshman, speaking nothing but Welsh, could make himself understood throughout the whole of the western part of the country, as the Breton language and the Welsh are so much alike. In the 5th and 6th centuries, when the Anglo-Saxons were invading England and forcing the Ancient Britons to retire to Wales and Cornwall, large numbers of them emigrated, and they naturally fixed upon Armorica as their new home, as the peninsula was accessible and thinly peopled. They left this country in bands under the leadership of pious men, and many of them crossed the Channel in barques made of skins sewn together. This emigration, which began in the middle of the 5th century, lasted for 150 years; so that by the end of the 6th century the peninsula which had been known as Armorica, had become a new Britain, inhabited by the same people as those of Wales, Cornwall and Cumberland. There was also the same language and the same Church. Most of those who became first Bishops of Brittany were Welshmen, and the most celebrated of the Breton Saints had been born in Great Britain and Ireland. Saint Samson, a Welshman, was the first Bishop of Dol, Saint Paul de Léon founded a Diocese of that name, Saint Briec became the first Bishop of Saint Briec, Saint Tugual at Treguier, and Saint Malo at Aleth. At first Brittany formed three small principalities, governed very much in the same way as Wales was under its small Princes. The Franks at times invaded the country, and the Emperor Charlemagne, superficially at least, conquered it. But in the middle of the 9th century Brittany became an independent kingdom, united and governed by the wise and powerful King Nomenoe.

In the beginning of the 10th century the Normans took possession of the country, but the Bretons drove them out after 25 years of Norman rule. From that period until the end of the 15th century, Brittany was a province governed by Dukes. The last native ruler was the Duchess Anne, who, in the year 1491, married Charles VIII., King of France, and from that time till the present day the country has formed a part of France. There is to-day in North Brittany a large town, called Saint Brieuc. It is a cathedral city, about 2 miles from the sea, built on the right bank of the river Gouët, and carries on an extensive trade with England. This place has been named in honour of a Cardiganshire man, Saint Tyfriog, who in all probability was born somewhere in the Vale of Teifi, and to whom Llandyfriog Church, near Newcastle-Emlyn, has been dedicated. M. de la Borderie seems to think that he came from Cumberland, but Albert le Grand says that he was born in South Wales, and in the Breton paper "A'r Bobl," of April 27th, 1912, it is stated that he was a native of Cardiganshire, and that Llandyfriog bears his name. Saint Brioc was the founder of the Diocese of Saint Brioc, and became its first Bishop. He was one of the most eminent of those British monks who migrated to Brittany about the end of the 5th century and the beginning of the 6th. When Saint Brioc and his followers landed there, he and his monks settled in a forest near a clear fountain; this fountain is still a holy well; and he was so full of missionary zeal that one of the first things he did was to begin to build a Church with his own hands, then the others took his example and set to work. Saint Brioc and his men not only studied and preached the gospel to those around them, but also worked hard with their own hands in cutting down the trees, clearing the ground, and cultivating the soil. "The cross and the plough, labour and prayer," was their motto. Another Cardiganshire Saint who visited Brittany, and spent some time there about the middle of the 6th century, was Saint Garanog, to whom the Church of Llangranog is dedicated. Saint Garanog and Saint David must have been first cousins, as it seems that both were grandsons of Ceredig, King of Ceredigion. It is stated that Saint Garanog has an extensive cult in Brittany, and that the Parish of Carantec bears his name.

There are in Cardiganshire several parishes bearing the name of Padarn, Llanbadarn Fawr, Llanbadarn Odwyn, and Llanbadarn Trefeglwys, besides Churches dedicated to the same Saint in Radnorshire. This great Saint Padarn, whose name is so familiar in Cardiganshire, was a native of Brittany. He came over to this country about the year 516, accompanied, it is said, by 847 monks, and amongst others Saint Cadvan, the founder of the Church of Towyn, in Merionethshire. Saint Padarn, after becoming a member of the College of Saint Illtyd or Iltutus, in Glamorgan, came to North Cardiganshire, where he obtained land from the Welsh King Maelgwyn Gwynedd, and established a religious society consisting of one hundred and twenty members, at a place since called Llanbadarn

Fawr. Saint Padarn became the first Bishop of Llanbadarn, and after presiding over the diocese for 21 years, he returned to Brittany, his native country, and became the first Bishop of Vannes. Vannes is a large town in the south of Brittany and was at one period the capital of Lower Brittany. The people of the district were well-known in ancient times, as they made a vigorous resistance against Cæsar. The name of this important place in the Breton language is Gwened, which means white-wheat, (Welsh, Gwynyd). Another Breton Saint who came to Cardiganshire from Brittany with Saint Padarn was Saint Rhystid, to whom Llanrhystyd is dedicated. It is not known for certain whether Llanilar bears the name of Saint Ilar, a companion of Padarn, or of Saint Hilary, of Poitiers; but I shall quote what is said by the best authorities on the subject. Rees, in his "Welsh Saints," says:—"Ilar, sometimes styled Ilar Bysgottwr, or the fisherman, was the founder of Llanilar, Cardiganshire, and probably of all other Churches now thought to be dedicated to Saint Hilary." Baring-Gould and Fisher say as follows:—"The only Church that can with any degree of certainty be said to be dedicated to Ilar is Llanilar in Cardiganshire, with which he is associated under the name of Ilar Bysgottwr, but this Church is also claimed for Saint Hilary." Perhaps it may be of interest to add that there is near Cowbridge in Glamorganshire, a parish of the name of Saint Hilary, at which place, according to Dafydd Morganwg, once lived the Seisyllt, ancestors of the Marquis of Salisbury. Another parish in Cardiganshire in all probability named in honour of a Breton Saint is Llanwenog. In a book written in French, entitled "Les Vies des Saints de la Bretagne Armorique," it is stated that a Saint of the name Gwen-ael was born about the year 500 in the neighbourhood of Lanrivoare, in the north west of Armorica, and that his native place and his patrimony were afterwards known as "Langwenoc." It is stated in the same book that Gwen-ael, or Gwenant, came over to Britain, where he devoted many years to founding religious houses. The fact that a Breton Saint, whose patrimony was "Langwenoc," came over to establish churches in this country, seems to prove that Llanwenog in Cardiganshire was founded by him, especially when we consider that there are only two places of that name, one in Wales and one in Brittany.

Other legends may be briefly referred to. Another Breton Saint, Curig, landed at Aberystwyth while on his way from Brittany to Montgomeryshire. An old legend says that a parish in this County, Llangwryfon, was named from eleven thousand virgins, who, whilst on their voyage to Brittany, fell into the hands of Barbarians. In Cardiganshire we have the story of "The Devil's Bridge." The legend of a Devil's Bridge is also well known in Brittany. The most popular tradition in Cardiganshire, undoubtedly, is the story of "Cantref y Gwaelod," or the inundation of Cardigan Bay. There is a similar story in Brittany. At Quimper, in the Museum, is a picture of Grallon, the great King of the "Lowland Hundred" of Brittany,

escaping for his life from the inundation. The King lived at Car-Is, a great city which stood on flat ground lower than the sea level ; so a dyke had been constructed to keep the sea out. The key of the dyke gates was kept by the King himself. The King had a daughter named Dahut, who fell in love with her father's greatest enemy. This enemy persuaded Dahut to steal the key from her father and bring it to him, which she did one night when the King was asleep. As soon as the King's enemy got the key, off he went at once and opened the flood gates and let in the sea while all were asleep. Fortunately for the King he was informed of what was happening just in time to escape with his life, as the torrent was reaching the palace. He mounted a horse and took his worthless daughter behind him, but, as the sea was gaining on him, a spirit of a saint ordered him to throw his daughter into the torrent, because she had been the cause of the inundation. The spot where she was flung into the sea is known as the Pool of Dahut to this day.



Cwm Cynfelin and Llangorwen Church.

CWM CYNFELIN.

CWM Cynfelin, briefly designated Cwm, so well-known to residents and visitors of Aberystwyth, from the charming Cwm Woods,—though these are not now what they lately were, and one often wishes there had been a poet who had done for the woods what Burns has done for the firs and ash trees of Bruar Water—becomes of historical interest to us when the ownership of this lovely demesne passed into the hands of Mr. Mathew Evans, and subsequently on his death, into the hands of his nephew, Mr. Mathew Davies. It was this last named squire who built the present house, or rather the greater portion of it. The old building, where the family had been for many a long year, had been Hen Gwm, now a farmhouse near the present residence. The house dates from about 1770, and stands on an old encampment, traces of which can still be made out. Mr. Mathew Davies was High Sheriff of the County and was at that time known as Davies of Wilaerog, now a farmhouse not far from the Church of Llanfihangel-Geneu'r-Glyn; and it is by this name that he is designated in the county records. The Cwm residence does not appear to have been completed when the owner began to reside there; and it was then very different from what it now is. It was planned by an architect named Dixon. It had a wing on either side of the main block, with balustrades and leaded roofs from which the family and their friends surveyed the whole neighbourhood, and witnessed the sports and races which often went on below in the Vale of Clarach. The stones for the building were got from a quarry which lies between the house and the sea, and these stones were brought thence in carts drawn by oxen.

After Mr. Mathew Davies's day, the property came into the possession of his daughter, who married Mr. Isaac Lloyd Williams, a Chancery Barrister, who lived most of his time in Bloomsbury Square, London, but spent a good portion of his vacations at Cwm. The other daughter of Mr. Mathew Davies was Mrs. General Davies, who built Tanybwllch, having previously lived at Crugiau. Later on, there was great litigation in respect of this property, which cost the litigants concerned a huge sum of money. Mr. Vaughan Davies is a descendant of Mrs. General Davies.

The Williams family can easily be traced back to Mr. David Williams, of Llanrhystyd, who lived early in the 18th century. His second son was the Rev. Isaac Williams, of Ystrad Teilo, a clergyman of well-known repute in his day, a county squire of much distinction, under whose hospitable roof, bishops and Church dignitaries, and great people loved to lodge. After a life of great usefulness as a

neighbour and parochial clergyman, he died in 1811 at the age of seventy-seven, and was buried at Llanrhystyd. Mr. Isaac Lloyd Williams was the second son of the squire of Ystrad Teilo. Another son, David, became Bishop of Quebec. One daughter, Anne, married the Rev. Lewis Evans, Vicar of Llanfihangel-Geneu'r-Glyn, a clergyman highly respected by Churchmen and Nonconformists alike for his great preaching gifts; another daughter, Elizabeth, married Mr. W. C. Gilbertson, Cefngwyn, a member of a very well-known family in the neighbourhood of Aberystwyth. Isaac Lloyd Williams died in 1846. He had the following sons:—Mathew Davies Williams, born in 1800, who, after his father's decease resided at Cwm; the Rev. Isaac Williams, of Oxford, friend of Keble, Newman, Hurrell Froude and Robert Wilberforce; Charles, a fine young fellow who died in 1834; and Jonathan, who died in 1835. A daughter married the Rev. Sir George Prevost, Vicar of Stinchcombe and Archdeacon of Gloucester, who, in 1892 edited a most interesting Autobiography of his brother-in-law, the Rev. Isaac Williams. Mathew Davies Williams born, as was stated above, in 1800 in London, spent a good deal of his time as a youth during his holidays at Cwm. When he succeeded to the property and before finally settling down at Cwm, he lived at Lodge Park—he was here for two years while a new roof was being put on the family residence at Cwm. He died in 1860 and was buried in Clarach Churchyard on the east side of the chancel. He had a family of nine children, one or two being born at Lodge Park, others at Cwm. Major (afterwards Colonel) George Williams, who, after the family removed from Cwm in 1861, resided successively at Rhoscellan, Wallog (subsequently to his sister's residence here), and Ffynnon Garadog, where he lived till his death which occurred some years ago; Isaac Williams, who, proud of bearing his distinguished uncle's name, was also proud of being a member of his uncle's college, Trinity College, Oxford—he died in 1913; David Williams, Archdeacon of St. David's; Miss Susan Williams and Mr. Lewis Williams, the two last named survive and now reside in New Street, Aberystwyth, and I am indebted to them for much valuable information received in regard to Cwm and the history of Llangorwen Church. The brothers Isaac Williams and Lewis Williams were educated at Bradfield College—famous for its productions of Greek plays in an open air theatre. Their headmaster, I believe, was Dr. Guy, who often used to visit Cwm during his vacations. The two lads used to leave Aberystwyth by the old coach at six o'clock in the morning, reach Oxford about eight o'clock in the evening of the same day, and proceed to Bradfield, not many miles away, on the following morning. The Cwm Estate subsequently became the property of Gogerddan, and was tenanted by different families of some note—those of Dr. Guy, I believe, Capt. Cozens, Bonsall and Dearden, till it came into the market some years ago, and was purchased by its present owner, Mr. David Howell, J.P., a native of Llanbrynmair, a very successful man of business who has been

resident in Aberystwyth for about sixty years. He married a daughter of the late Mr. Thomas Hugh Jones, Great Darkgate Street, Aberystwyth.

The Rev. Isaac Williams, B.D., was born at Cwm in 1802, though he lived a good deal in his boyhood, except during his holidays, at Bloomsbury Square. He obtained an excellent education at home under a private tutor, and subsequently at Harrow. He was a finished Latin scholar, so well versed in that language, that he used to say that he even thought in Latin, and that when he left Harrow, if he wanted to write an English essay on any subject he had to translate his ideas, which ran in Latin, into English. He was first Scholar, and subsequently Fellow, of Trinity College, Oxford, and won the Latin Verse Prize which brought him and Keble into closest relationships. Dean Church tells us that Isaac Williams had been before this date introduced to Keble by an old Welsh clergyman, and Isaac Williams in his Autobiography himself says that this old Welsh clergyman had been a curate under Keble's father at Fairford. This Welsh clergyman was the Rev. Thomas Richards, of Carrog, who lived for many years in a house in Bridge Street, Aberystwyth. The house remains to this day almost as it was in Richards's time. Isaac Williams saw little of Keble, however, till the first-named won the Latin Prize at Oxford on "*Ars Geologica*," and then Keble called on him and offered to help him to prepare the Essay for publication. Keble's first meeting with Williams at Mr. Richards's house had been in 1822. On that visit, they both rode together to the Devil's Bridge—Keble was then thirty-one years of age, and Williams twenty. It was this visit that inspired the poem :

"Where is thy favour'd haunt, Eternal Voice,"

to be found in the "Christian Year" (Twentieth Sunday after Trinity). Keble subsequently visited Cwm, and after visiting the source of the Severn on Plynlimon, wrote at Cwm, the poem :

"Go up and watch the new-born rill,"

which, too, appears in the "Christian Year" (Easter Monday). Here reference is made to the sources of the Severn and the Wye.

During Midsummer Vacation, 1823, Keble arranged for a reading party which was to consist of Isaac Williams; Robert Wilberforce, son of the great slave emancipator, and brother of Samuel Wilberforce, afterwards Bishop of Oxford; and Hurrell Froude, brother of James Anthony Froude, the historian. What a reading party that must have been! They met at a place where Keble was acting for a time as curate, near his old home of Fairford. This event constituted the great turning point in Isaac Williams's life, which formed his character and subsequent career. Dean Church says that Isaac Williams had a beautiful mind, and that he was sympathetic and tender even to sweetness. His volume of poems entitled "Thoughts in past years," written early in life, teems with reminiscences of Cwm and the Vale of Clarach. This little volume was

written chiefly when the author was in charge of his brother-in-law's Parish of Stinchcombe, his sister owing to feeble health, having gone abroad to the South of France accompanied by her husband to seek for a time a warmer climate. Froude was very proud of being the means of bringing Newman (afterwards Cardinal) and Isaac Williams together, and welding them into a firm friendship. The last acted subsequently as curate to Newman when he became Vicar of St. Mary's, the University Church, at Oxford. Isaac Williams's health was never strong. During his University course the great Abernethy advised him to do no reading, though Williams himself was most keen on securing Firsts in Classics and Mathematics. He was married in 1842, and died in 1865. His remains were laid in Stinchcombe. He predeceased his friend, John Keble, by one year—the last-named drew his last breath on the day before Good Friday, 1866. It is worth noting that Hurrell Froude visited Cwm in 1826; Sir George Provost was there a few months previously, but in the same year. Froude, born in 1803, died in 1836, two years after the beginning of the Oxford Tractarian Movement, in which he took so prominent a share.

LLANGORWEN CHURCH.

The surrounding district of Clarach has place-names which are very suggestive, as, e.g., Ty'n yr Abbey and Porth yr Angel. It is probable that in olden times these were monastic houses in the neighbourhood, and that the places bearing these names were connected with some such ecclesiastical institutions. There is an old tradition that a subterranean passage connected Porth yr Angel with the Church at Llanfihangel-Geneu'r-Glyn, and all sorts of legends were popular at one time in regard to such passages and caverns as could be seen in the rocks at Borth. It was supposed that all the country round about Cwm Cynfelin and the present Church belonged to the family of Gilbert de Clare.

Llangorwen Church, so it used to be believed, stands on the site of an older Church which disappeared long ago. When digging for a foundation for the present structure, the workmen found an urn and some ashes, which seems to imply that there had been cremation there in some early age. They also discovered calcined skulls. The property became part of the Cwm Estate and passed into the possession of Mr. Mathew Davies Williams. It was this gentleman who gave the piece of land on which the present Church was built, and the surrounding churchyard. Mr. Williams also gave £1,000 towards the endowment, and an equal sum was given by Miss Griffith, a member of the Williams family. The foundation stone was laid by Mrs. Williams, the founder's wife, on a shockingly wet day. Following the usual custom, coins of various value were deposited. The consecration of the Church took place on December 16th, 1841, when the Rev. Isaac Williams, B.D., of Cwm, Fellow of

Trinity College, Oxford, at the special request of Bishop Connop Thirlwall, then Bishop of the Diocese, preached a sermon based on the text:—

“I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”—*Rev. xxi. 2, 3.*

The sermon was printed by John Cox, the famous printer of Aberystwyth, and published by desire of the Bishop to whom it was dedicated, or, as it is stated, “inscribed with deep feelings of gratitude and respect.” The sermon, like those of that age, particularly of that set of men to whom Isaac Williams belonged, is characterized by much simplicity, singular directness of speech and great earnestness of soul.

In a prefatory note, written at Cwm Cynfelin on St. Thomas's Day, 1841, Isaac Williams speaks of the Church as being a substantial and very beautiful structure, built of the hard blue stone of the country, which had been worked at great labour and cost, rendering the exterior of the edifice very striking. The east window and interior of the Church is of Bath stone, and is formed on the model of the east end of Newman's Church at Littlemore, near Oxford, so well-known to those interested in the history of the Tractarian Movement. The wood-work is of a very substantial character, and entirely of oak and Spanish chestnut. Isaac Williams further says that the Church will appear incomplete until the tower is attached to it, and he adds that a subscription for this purpose has been commenced by a liberal donation from the Bishop. Fifteen years passed before this came to pass, for it was in 1856 that the tower, or bell turret, was put up from designs by Butterfield, a well-known Church architect of that day. The three bells in the turret are by Miall, of Bishopsgate, London.

It is worth noticing that the consecration of the Church was remarkable as being the first that had been known in the Welsh language, with the exception of the sermon. The afternoon service at the consecration of the Church, together with the sermon, was entirely in the language of the country. This Welsh sermon was preached by Archdeacon Hughes, Vicar of Llanbadarn Fawr, brother of the late Bishop Joshua Hughes, of St. Asaph, and uncle of the present Bishop of Llandaff.

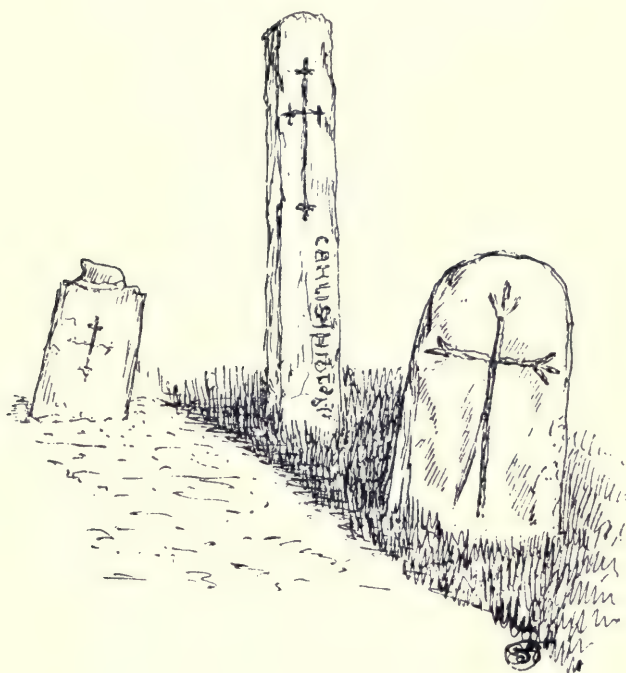
The stones for the erection of the Church were got from the rocks near Wallog. The stained glass of the east window was inserted in 1852—it is the work of Wailes of Newcastle. This was put in mainly through the advice of Dr. Guy, at one time tutor in the Williams family, who often visited Cwm during the holidays. The two stained glass windows in the west wall of the Church were put in by Mr. John Francis, J.P., of Wallog, the president of our Antiquarian Society, and Mrs. Francis, in memory of their daughter

Kate, who died in 1888. The eagle lectern was presented by John Keble, who paid a visit to Cwm while the Church was being built. A generation and more ago the Church was known in the neighbourhood of Aberystwyth as "Eglwys Pusey," from its connexion with the leaders of the High Church movement: it was thus that many people connected the Church with the Tractarians.

The chancel will be found to be rather dark, and Mr. Mathew Davies Williams contemplated inserting three windows on the south side of the chancel so as to give greater light to this part of the building; but the proposed plan came to naught. Mr. Williams died on December 22nd, 1860, and was buried to the east side of the chancel in the churchyard. His tombstone, all of one piece, weighs seven tons, and while it was being lifted from the steamer in Aberystwyth harbour, the chain snapped, and the massive stone fell into the water, from which it was afterwards raised, but with the utmost difficulty.



Teify-Side Antiquities.



2.—CROSSES AT LLANDDEWI-BREFI.

Teify-Side Antiquities.

2.—Stone Crosses at Llanddewi-Brefi.

THE three stones with inscribed crosses figured in the accompanying illustration stand near the S.W. angle of the Church at Llanddewi. The present Church owes its majestic proportions to Bishop Beck's Collegiate foundation 1287, though the transepts which gave it a cruciform plan have disappeared and the nave and choir have been rebuilt out of recognition, so that practically the tower alone survives of that period. But the stone crosses in the churchyard carry us back centuries earlier, to the days of Celtic Christianity when a simpler and ruder sanctuary occupied the site. The tallest of the three is locally known as St. David's staff, because of the tradition that the saint leaned upon it when delivering his famous confutation of the Pelegian heresy at the great synod held here in 519. It would seem to be a memorial stone, for it bears an inscription now scarcely legible, but which Westwood read GENLISINI BENEDICIT DEUS.



Teify-Side Antiquities.



3.—Carved Roman Head at Llanio Fawr.

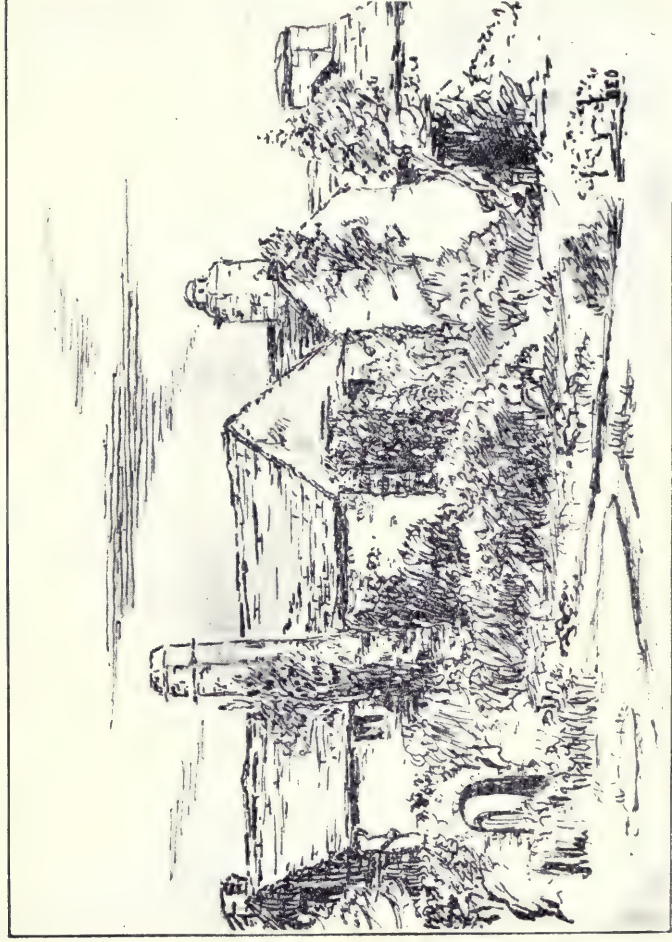
Teify-Side Antiquities.

3.—Carved Roman Head at Llanio Fawr.

THE relics found at Loventium are in the main such as are usually found on the site of a Roman station—tiles, pottery, coins, inscribed stones and the remains of a hypocaust. But Mr. Evans, of Llanio Fawr, has in his possession what is perhaps the most interesting find of all in the shape of the carved head shown in its natural colour and actual size on the opposite page. This was dug up from a peat-bed and is in excellent preservation. It is of birch wood and represents a female head with beautifully braided hair. The features are classical in cast and the eyes are represented by holes in the Roman style. Its purpose or use cannot certainly be determined, but from its shape and from the fact that the neck is long and hollowed out it would seem that it may have been intended to form the head of a staff.



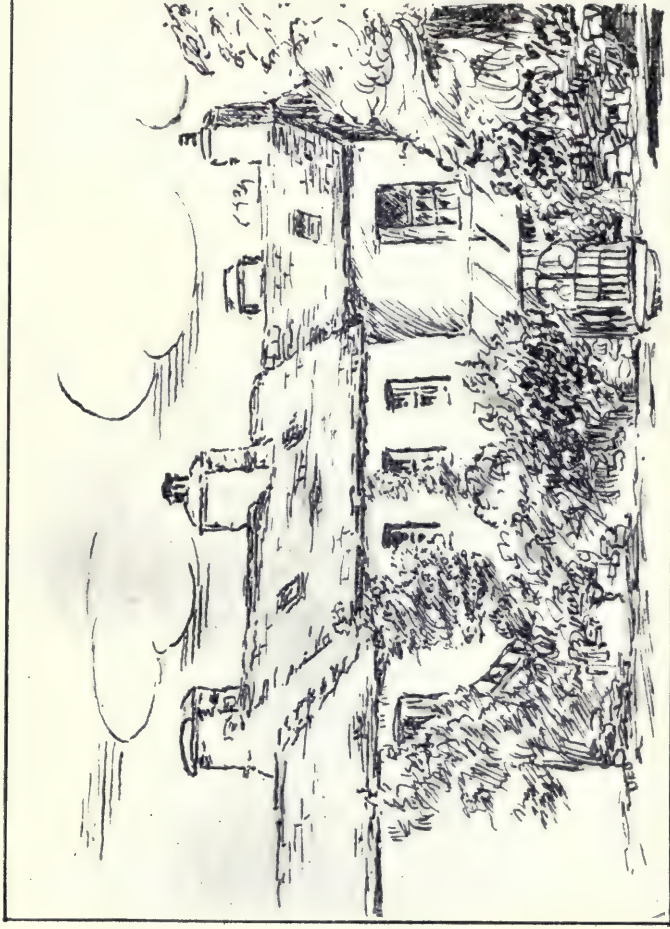
Old Cardiganshire Houses.



1.--LLANINA.
(The House from the Garden).



Old Cardiganshire Houses.



1.—LLANINA.
(The House from the Courtyard).

Old Cardiganshire Houses.

1.—LLANINA.

IN one of those charming glens which break the monotony of the rugged Cardiganshire coast stands the old house of Llanina, surrounded on three sides by ancient trees and completely hidden from view on the land side. From the sea it is separated by a narrow strip now barely a hundred yards wide—the remnant of a field of considerable extent even within living memory.

Below the mud cliffs groins have been erected. These, however, offer but a feeble resistance to the wild winds and waves of the western sea, which thunders in the dark caverns at the base of the rocky headland to the north. In the shelter of the headland, and below the mansion, lies the pretty little haven of Cei Bach, referred to in old times as one of the five or six seaports of the Cardigan coast, but long since superseded by Cei Newydd.

The mansion, both in situation and architecture, is typical of Welsh country houses of the 15th and early 16th centuries. Its massive walls and chimneys show little signs of decay. Inside the spacious but unadorned old oak staircase and panelled rooms give one the feeling of being on board ship. The windows, which were originally small, have been slightly enlarged and modernised, but the low ceilings and ancient fittings still retain the heaviness which the houses of the 15th century retained from their fortified predecessors of the earlier middle ages. In one of the bedrooms are the uprights of an old "fourposter," which is built into the floor and ceiling.

In olden times Llanina must have been the scene of many stirring episodes,—its sheltered position at the edge of the wooded valley, and its nearness to the estuary of the river Llethy, doubtless commending it to the notice of those fearless rovers of the sea of whom there are many stories still extant in the neighbourhood. On dark nights it would be easy to land a cargo within fifty yards of the house; moreover, from the headland above, a watch could at once notice everything and give warning to those in the bay without being seen from the dingle.

In the year 1485, the quiet valley of the Llethy must have resounded with the tramp of armed knights and their retainers who accompanied the Earl of Richmond on his way to Bosworth

Field, and doubtless the hospitable walls of Llanina sheltered many of the followers of the Tudor, while he himself lodged at the Wern, about a mile away.

A characteristic of the house is that it is enclosed on all sides with a large and strong wall in which are set two or three small gates,—a similar entrance gives access to the adjoining churchyard with its tiny modern Church, which will accommodate but eighty persons. This is a plain unadorned structure, built in 1850, and now standing almost on the edge of the sea. Inside are two very interesting relics ; one being the old font rescued from the original Church, now long since buried underneath the waves. This font is of very ancient date ; it is octagon in plan,—almost unadorned, and clamped with iron. Another relic of the former Church is a carved rood beam belonging to the screen—the carving of vine pattern fixes the date,—15th century. There is no other survival of a mediæval screen in Cardiganshire, although it is known that some did exist in the county, as, for example, at Llanwnen and Llangeitho. This is, therefore, a unique monument of mediæval Church art in this part of the world.

In connection with some old out-buildings on the north side of the mansion and on the bank of the Llethy, there is a tradition that they were used as stores by the smugglers, and on dark nights the woods higher up the valley were doubtless the hiding places of many kegs of contraband material.

Llanina mansion is now in the possession of the Longcroft family, whose arms of a lion rampant, surmounted by a bull's head for crest, greet the traveller as he approaches the leading hostelry in the neighbouring village of Llanarth.





Carved Wooden Spoons shown at the Welsh Fireside Industries Exhibition at Lampeter.



Garter Weaving Loom shown at the Welsh Fireside Industries Exhibition at Lampeter.



Spinning Wheels for Yarn, Flax and Silk, shown at the Welsh Fireside Industries
Exhibition at Lampeter.



“Cawnen” shown at the Welsh Fireside Industries Exhibition
at Lampeter.

Welsh Fireside Industries Exhibition at Lampeter.

AN Exhibition to illustrate Welsh Fireside Industries (Celfi Cain Aelwydydd Cymru) was organised by the Lampeter Section of the Cardiganshire Antiquarian Society and held at the Town Hall, Lampeter, on December 12th, 1913.

The Exhibition was opened at 2.30 by the Lord Lieutenant (Col. Davies-Evans) who remarked that that was a very good beginning, and he hoped they would give it their support. That was an Exhibition of Fireside Industries, but he thought there were other things in this county of much local interest. He felt sure that in many houses there were objects hidden away and treasured—many of them of great interest, and he hoped that another time they might open the field to have those objects included. There were many things antiquarian, like implements, stones, and things of that sort if they had knowledge of where they were and what they were. He was glad to see such a good class of exhibits, and hoped they would be appreciated. His memory carried him back that afternoon many years, and he believed that some of the exhibits were still in use in some farms. The Garter machine, for instance, was still in use at Llanwenog. He declared the Exhibition open, and hoped they would enjoy the sight of the exhibits.

The Mayor, in proposing a vote of thanks to the Lord Lieutenant, said the Cardiganshire Antiquarian Society had done much good work since its formation. He (the speaker) thought it an excellent idea on the part of the Society to hold such an Exhibition, for it must be of interest to everyone to see the instruments and machines used by their forefathers, and to notice how they have been replaced by the more effective machines of the present day. He was very pleased to see so many people present that afternoon, and hoped that that Exhibition would prove a great success.

Mr. Ernest Davies, M.A., seconding, said that the Lord Lieutenant being an artist himself they could always rely upon his hearty support in any movement of that kind which had for its object a truer insight into, and knowledge of, the conditions of the past. They had attempted such a movement in that Exhibition. Its primary object was not to excite their curiosity so much as to get a sympathetic knowledge of the beauty and peace of the old-fashioned house life which they were apt to forget in the hurry and rush of modern life.

In the interesting and well-illustrated catalogue the exhibits were arranged in five sections. *Class A*—Straw-work ; *Class B*—Spinning and Weaving ; *Class C*—Needlework ; *Class D*—Wood-work ; *Class E*—Metal-work and Miscellaneous. Among the Straw-

work was a vessel known as "Cawnen," used for storing oat cakes, peculiar to Cardiganshire and Carmarthenshire. The Garter Weaving machine, of primitive appearance and construction, was included among the handlooms. Needlework was well represented, and the list of Samplers was headed by a specimen made by one Anne Evans in 1825, at Llanfechan, Llanwenog. Of particular interest was the Metal-work, among which was a brass Snuff Box made at Rhuddlan Teifi in 1800 ; a Sun-dial made at Llechryd in 1820 ; "Padell" for boiling fat or tallow to make rushlights, used up to the middle of the last century. There were also some fine specimens of carved Wooden Spoons and Bridal Spoons. Other items were "Shon Segur," Rushlights with the Holders, a Courting Chair, and the "Gaseg Fedi," recalling an ancient custom connected with harvesting.

Instructive Lectures on the articles shown were delivered in the course of the afternoon and evening by the Rev. John Morris, M.A., Vicar of Llanybyther, who is an expert in all that relates to the subject. Mr. Ward, of the National Museum, Cardiff, also gave a short address on the value of local Exhibitions of the kind, and gave practical advice with regard to the preservation of heirlooms and curiosities in the home.

The Exhibition had been carefully arranged and the Lectures given by the Rev. John Morris were followed with the greatest interest by those present, while the Catalogue itself forms a valuable possession. Unfortunately, however, it has to be recorded that the support accorded to the movement for holding local Exhibitions of the kind fell far short of the promoters' expectations. Neither by the College nor by the Town was the Exhibition patronised as it should have been, and the guarantors are considerably out of pocket, so that it is not likely that an experiment of the kind will be repeated, which is much to be regretted, because the few who were present at the Lampeter Exhibition felt that a movement of the kind might do more than anything else to arouse general interest in the objects of the Antiquarian Society, and educate public taste. How lamentably lacking we in Cardiganshire are in any intelligent interest in the study and memorials of the past was only too plainly evidenced by the comparative failure of the Fireside Industries Exhibition in a town like Lampeter, where one might expect appreciation of an effort of this kind.

The Exhibition was promoted and organised by a committee of the Lampeter Section of the Cardiganshire Antiquarian Society. *Chairman*—Professor Tyrrell Green ; *Secretary*—D. Ernest Davies, Esq., M.A. ; *Treasurer*—Denis H. Davies, Esq.

Books by our Members.

Only one volume belonging to this category has been sent us for review this year, but this is a notable publication:—*Life and Poems of Dafydd ab Gwilym*, By Evelyn Lewes, with a Preface by Sir Edward Anwyl (David Nutt, 2/6). In this case, as in all work turned out by this publisher, type, paper and cover leave nothing to be desired, and the book is as interesting as its form is attractive. Old legends incorporated in the poet's work are duly noticed, such as that bees were white until they were turned out of Paradise:—

“Snowflakes are like the holy bees
Of Paradise; pure white were they.”

A much more attractive account of the snow than that other primitive idea which Dafydd ab Gwilym also notices:—

“Geese perchance are plucked on high
By feasting saints above the sky.”

There are allusions again to old Welsh customs, as when Morfudd presents Dafydd with the “cae bedw” in token that his suit is accepted, instead of giving him the dreaded “ffon wen” which was the portion of the rejected lover.

It is a pity that Dafydd does not tell us more of the religious customs, the ritual, and the Church architecture of his day. There is a pretty picture of his sweetheart Morfudd at her devotions, but beyond this the poet has not much to tell us. He seems, indeed, as Miss Lewes notes on p. 63, to have rather despised the popular cult of St. Dwynwen, patroness of true lovers, who had a shrine at Llanddwyn in Anglesey, and whose golden image he alludes to in the lines:—

Dy ddelw aur diddoluriaw
Digion druein-ddynion draw—

Dafydd's character as drawn in these fascinating pages is by no means attractive, while vigorous and young his moral ideas were loose, and his standard low, and when too old to enjoy sensual pleasures his “confession” pp. 110-111 strikes one pitifully lacking in any true spiritual note, though the authoress makes the best of it by saying that it ends with quiet resignation and faith.

The most delightful pages are those which tell of the poet's relations with the creatures; he holds dialogue with the birds, makes them and the fishes his ambassadors to his lady-love, and in a pretty piece, pictures himself as dying of unrequited love and buried by his woodland friends.

English readers owe Miss Lewes a debt of gratitude for this very handy and complete introduction to the works of the Welsh Petrarch. Though concise it is not too compressed, and makes easy reading. We have noticed very few slips, but why does the authoress speak of Llywarch ab Bran as the *latter* (sic) of six or seven people? Sir Edward Anwyl contributes an illuminating Preface in that graceful style of which he is a master. Possibly his enthusiasm for his subject has led him to attribute too many fine preceptions to the poet. For example, the presentment of Dafydd's work given by Miss Lewes would scarcely warrant the attribution to him of a keen perception of the beauty of colour. One is rather inclined to think, on the other hand, that Dafydd, like most of his compatriots, was rather lacking in sense of colour.

ARGUS.





MONUMENT AT NEUADDLLWYD.
(Unveiled May 22nd, 1914).

Notes and News.

CELTIC DISCOVERIES IN SWITZERLAND.

On May 27th last, Sir John Rhys lectured before the British Academy on "Gleanings in the Italian Fields and Celtic Epigraphy." Amongst the monuments recently proved to be Celtic was one found in the Italian lake district. It was of fine grained granite, and measured 71 centimetres by 46 at its greatest width. The stone was a small fragment of the original, and the writing was from right to left. Sir John traced this writing and traced the words, or rather one of the words, down to a modern Welsh one. The stone had been the cover of a sarcophagus probably, and was supposed to have come from an old necropolis which had been excavated in the fifties. On other stones the writing was in Latin, and on some the inscriptions were blurred. The monuments were very strange and crude indeed. In one there was a part of a frame work across a man's breast, and the arms seemed to hang from that. The artists did not know apparently how to show the hands closed and clutching anything, so they were shown with javelins laid across them. One figure had a cord of some kind twined around his waist, and from that hung a long dagger. It was altogether very curious and crude. There were five of these monuments, and on one was a representation of a man with head joined to the shoulders without a neck. He had learned that nine more monuments had been found in the same district, which was politically Swiss, and they were more crude than the others. The question had been discussed at great length as to who the people were to whom the monuments belonged, and it was thought that they were the earliest Celts, and that the people these monuments commemorated must have been as early as the bronze age, which would be about 900 B.C. It was only a theory, and we had to accept it for what it was worth, though he thought it a sound one.

UNVEILING OF A MONUMENT AT NEUADDLLWYD.

On May 22nd, in the presence of a large gathering, Sir Edward Anwyl unveiled in the graveyard of Neuaddllwyd Chapel a monument to commemorate the work of the Rev. Thomas Phillips, D.D., and the many able men who received their instruction and drew their inspiration from his famous academy, in the earlier part of the last century.

The monument bears the names of Dr. Phillips; the Revs. Dd. Jones and Thomas Bevan, Protestant missionaries to Madagascar; and the following ministers of religion:—Michael Jones, Bala; Dd. Davies, Pantteg; John Rowland, Cwmllynfell; Thomas Lewis, Pwllheli; John Davies, Glandwr; Evan Williams, Penycae; John Phillips, Trewern; Jas. Davies, Bwlchyffordd; John Davies, Bwlchyffordd; David Evans, Merfod; Dd. Phillips, Cana; Griffith Thomas Evans, Penygraig; Benjamin Phillips, Tynygwndwn; Francis Evans, Ulverston; Dd. Davies, Pantycrugiau.

The company subsequently adjourned to a field, where, under an old oak tree, which was the scene of the memorable farewell service to the Madagascar missionaries in 1840, speeches were delivered.

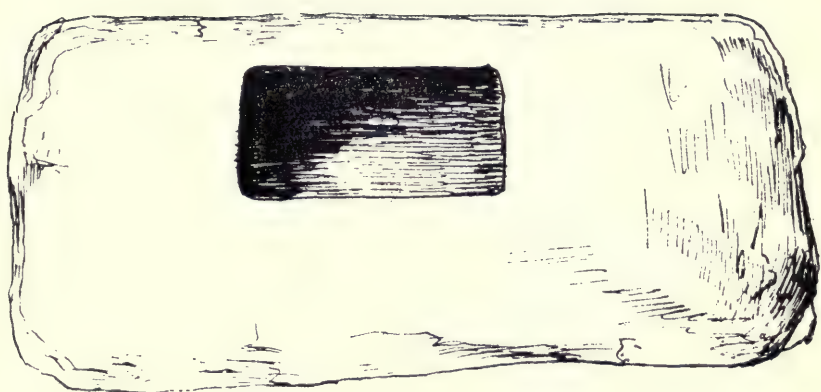
Sir Edward Anwyl said: "I consider it a great honour to be invited to unveil a memorial to Dr. Phillips, and the other worthies of Neuaddllwyd. In various ways they have through their example and teaching, exerted an immense and far-reaching influence at home and abroad, and it is one of our highest privileges to-day to pay our tribute to their memory. In addition to unveiling the monument, the task allotted to me to-day is that of commemorating Dr. Phillips himself, the head for many years of the Academy of Neuaddllwyd. He was born at Saithlyn, in the parish of Llanfihangel-ar-Arth, on March 29th, 1772, and died on December 22nd, 1842. His parents were God-fearing members of the Independent Church of Pencader, a church with no undistinguished history, which numbered among its pastors one of the shining lights of Welsh literature, Stephen Hughes. One of the most noticeable features of Dr. Phillips' life was the care with which he was educated in his early years, when he laid the foundations of that sound learning which characterised him in after life. About the age of seven he was taught by the Rev. David Davies, a respected clergyman of the Church of England. Then he was taught in succession by Mr. David Evans, Mr. David John Williams, a former student of Carmarthen College, and when he was ten years of age by the Rev. John Evans, of the Green, Haverfordwest. It was at this time that the boy began to learn Latin, using, in accordance with the custom of the time, in addition to the grammar, the easy text-book of Corderius. Then he appears to have been taught by the Rev. D. Evans, by Mr. John Jones, of Llandyssul, by the Rev. Mr. Davies, of Aber, and then by the famous schoolmaster and poet, the Rev. David Davies, of Castell Hywel, who, in 1791, deepened the knowledge which he had begun to acquire of the Greek and Latin classics, for which he cherished a warm affection throughout his life. In 1792, he came under the tuition of the Rev. D. Peter, at Carmarthen, and in the same year was exhorted to preach. In November, 1794, he received an invitation asking him to take charge of the Independent Church of Ebenezer, Pontypool, and there he stayed for six months. In April, 1796, he was ordained to the full work of the ministry at Neuaddllwyd, and in spite of invitations to other churches he remained there as

pastor to the end of his days, while in addition he took the oversight of some of the neighbouring churches that then existed, and founded others, of which two were Talybont and Llanbadarnfawr. In 1798, after a romantic attachment, he married Miss Mary Jones, of Rhydydan, she being then seventeen years of age, and he twenty-six. Mrs. Phillips died on April 25th, 1842, nearly eight months before her sorrowing husband. In appearance, Dr. Phillips is said to have been remarkably tall and handsome, with black hair and eyes, and a presence of great dignity, but also of great cordiality and geniality. He was evidently a man of high culture, which was partly natural and partly the result of a close and sympathetic study of the Bible, and of the Greek and Latin classics. To the end of his days his favourite commentary was a Latin work called Poole's *Synopsis Criticorum*, and in his academy Virgil was one of his favourite text-books. The Neuaddllwyd Academy was established in 1810 partly to teach children and partly to teach those who were preparing for entrance into Theological Colleges. The first general master appointed was Mr. John Morrice, but he desired the aid of a co-adjutor of maturer years, and Dr. Phillips, who was then pastor of Neuaddllwyd Independent Church, was appointed as theological tutor. Mr. Morrice, unfortunately, died not long after his appointment, and the care of the Institution then passed into the hands of Dr. Phillips, who was assisted from time to time by some of his senior students. Though the buildings of the school were far from being palatial, there is no doubt that it imparted the essentials of a good education, for which the pupils were in after years extremely grateful. The respect in which Dr. Phillips was held not only in his immediate neighbourhood, but also in a much wider circle is evident from the letters from those who knew him, which his biographer has added to the all too short account of his life. It should not be forgotten that Dr. Phillips was regarded in his day as one of the very best preachers of his denomination; and he may be said to have been one of the pioneers of the modern style of Welsh preaching, whereby, along with a certain restraint of manner, the educative and intellectual aspect of preaching receives marked prominence. There also we see the influence upon Dr. Phillips of his classical training and of that humanism which made him so pleasing a figure to his contemporaries. He was an apostle in Wales, not only of the foreign mission movement, in which through some of his pupils he played a great part, especially in Madagascar, but also of classical humanism, a movement which is only gradually reaching its full development in our land. The services rendered to both of these causes and others by Dr. Phillips was not confined to his own denomination, but reacted on others to their great benefit, and it is to be hoped that the memorial now unveiled to him and to his fellow-workers will long remain as an inspiration to others to follow in their path. Though in a sense the worthies of Neuaddllwyd need no visible monument, yet the monument that has been raised to them may be of service as an index to the depth of the veneration in which their memory is held."

The commemoration of past worthies by the erection of suitable memorials is on every ground to be commended and encouraged, and as the late Mr. Tom Ellis, M.P., noted long ago, Wales is much too poor in material commemorations of her great men. But the particular form taken by the Neuaddllwyd monument shows an absolute lack of any sense of the fitness of things on the part of those responsible for its design. We always thought both from our reading of the Bible and from the representations of Angels in masterpieces of Christian art, that Angels were masculine in gender, but at Neuaddllwyd there has been erected the figure of a rather thickset pretty girl of somewhat self-conscious expression, who stands upon a massive closed book (the Bible?) If the monument has any symbolism, it appears to represent pleasure closing the way to sacred learning. And this is set up to commemorate a famous academy for the training of ministers of religion! A leading Welsh journal commenting on the occasion remarked, "unfortunately there are few monuments in Wales" and added "Let us hope that the example set by Cardiganshire in this respect, will be followed." If the memorial unveiled at Neuaddllwyd represents the taste of Cardiganshire men, we think it most fortunate that so far few attempts have been made to perpetuate in marble and granite the memory of departed worthies.

STONE IN LLANLLWCHAIARN CHURCHYARD.

At the request of the Vicar, the Rev. Ebenezer Lloyd, Professor Tyrrell Green visited Llanllwchaiarn on February 7th, 1914, to examine the stone figured on the opposite page. The stone, which has long been half-buried near the churchyard boundary, was dug up for thorough examination, and Messrs. Thomas Hurford and Thomas Jones, of New Quay, were present on the occasion. The measurements of this curious relic are 3ft. 6in. long by 2ft. broad, and it has a rectangular incision 7in. deep, which is not however in the centre, but at a distance of 3½in. only from one of the sides. Local tradition speaks of the stone as a font, but its shape makes such a supposition untenable. It has been thought by some that it might have been a holy water stoup and stories are current in the neighbourhood telling how people used to bathe their hands in the hollow of the stone hoping thereby to cure warts or sores. The size of the stone is, however, altogether against the theory that it may have been a holy water stoup belonging to the old Church of the parish. By far the most likely account is that suggested by Professor Tyrrell Green, who suggested that the stone in question probably formed the base of a cross, which formerly stood in the churchyard, perhaps an earlier and ruder example of the type represented by the fine churchyard cross still standing at Nevern (Pembrokeshire). According to this theory the hollow was made for the insertion of the upright stone that formed the shaft of the cross. In accordance with this suggestion



Base of Ancient Cross at Llanllwchaiarn.

the Vicar of Llanllwchaearn proposes to place the stone near the Church porch and erect upon it a simple churchyard cross of dignified proportions.

THE OLD BIBLE AT LLANAFAN.

At Llanafan Church has long been preserved in the vestry a Welsh black-letter Bible, being a copy of the first edition of Bishop Parry's Bible (1620), which was presented by the parishioners during the 17th century, as a note on the fly-leaf at the end records. With reference to this Bible the Rev. George Eyre Evans wrote eleven years ago, in his "Cardiganshire," "If I may venture to suggest it, I should say that when the best carpenter on the Crosswood Estate is at liberty, he should be instructed to make an oaken case with a plate-glass lid, in which this Bible could be placed, open at the title page . . . This would ensure its being cared for and seen by all worshippers and visitors. It is far too precious not to be viewed by all who enter the Church." Our readers will be glad to learn that this excellent suggestion has at last been acted upon and that, owing to the generosity of the Earl of Lisburne, this Bible has been put in an oak cabinet with a glass cover, which is placed near the reading desk. We cannot, however, commend the form which the case has taken. Why could it not have been quite simple and massive in design, instead of by means of attenuated and flimsy "Gothic" form striving after what we suppose was meant to be an ecclesiastical appearance?

THE OLD FONT OF TREFILAN.

In the churchyard at Trefilan on the north side of the Church a part of the old font has long lain neglected. Like the majority of the Churches in the county this one was entirely rebuilt in the last century, and whatever features of interest it may once have possessed have long ago disappeared. Of the bowl of the font there is now no trace, but the square base and circular stem remain. They are without ornament and evidently of very early date, and are curious and interesting in that, contrary to the usual fashion, they have been worked out of one stone. The Editor and Sub-editor with the Vicar, who is an enthusiastic antiquarian, carefully examined this interesting relic on May 27th, and the Vicar is now removing it within the Church, where it will be placed near the font now in use. As the sole surviving relic of the ancient Church on this spot, it will be a valuable object lesson to those who enter the Church, reminding them of the worship of their forefathers in the days of early Celtic Christianity, centuries before their Parish Church assumed its present form.

RESTORATION AT LLANDDEWI-BREFI.

At the recent restoration of Llanddewi-Brefi Church the work done seems to have been almost entirely confined to decoration and fittings. Any attempt to rebuild the ruined transepts was, very wisely we think, abandoned. These are not required for accommodation of the congregation, for there is large space available, but unused, in the chancel, and the idea of building transepts merely because the Church once possessed them when it was a Collegiate Church—which it is never likely to become again—appears to us merely foolish antiquarianism. The failure to rebuild the transepts is the less to be regretted since the contemplated reconstruction could not really have corresponded with the former structure either in ground plan or design. Besides the cleaning of the building and colouring of the walls—both much needed works—the most noticeable change is the cutting down of the old high pews. On grounds of practical convenience some change of the kind may have been desirable, but as antiquarians we must protest against the mutilation of these interesting survivals. We would rather that they had been discarded altogether in favour of chairs or new and convenient seats, than truncated into their present graceless and uncomfortable-looking form, and thus deprived of their quaint character which was their only merit and constituted their sole claim to preservation. They were not without some historic association, for Queen Adelaide appears to have been interested in the alterations made when they were introduced into the Church. The Queen's interest was secured through the good offices of Sir David Davies, of Llwyn, Llanddewi (1793—1865), who was Court physician and enjoyed the distinction of being named, with two or three other personal attendants, in the Queen's will, as to attend her funeral by her own special request.

THE SOCIETY'S EDUCATIONAL WORK.

In our last number a correspondent well pointed out that one of the chief functions of an Antiquarian Society is the instruction of the people, so that they may recognise objects of value when they see them, and that historical monuments should not be defaced or lost through careless or unintelligent treatment. Our executive committee has under consideration a plan for the publication and circulation, throughout the schools of the county, of wall-pictures or charts showing inscribed stones, implements of early man, etc., and the committee has authorised our Society's officers to take steps for the preparation of such charts, and to confer with the Education Committee of the County Council upon the matter.

*INSCRIPTIONS ON BEAMS FORMERLY AT CROSSWOOD.
(Letters conjecturally restored in Roman Capitals).*

GLORIA IN EXCELSIS DEO ET IN TERRA PAX
HOMINIBUS BONAE VOLUNTATIS¹

DECOREM DOMUS TUAE DILEXI DOMINE ET
LOCUM HABITATIONIS GLORIAE TUAE²

SANCTUM ET TERRIBILE NOMEH EUS
FACIENDUM SAPIENTIAE DOMINI TIMOR³

QUI HABITAT IN ADIUTORIO ALTISSIMI IN
PROTECTIONE DEI COELI COMMODORABITUR⁴

SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS
SABAOTH, PLENI SUNT COELI ET TERRA
GLORIA TUA⁵

MONS IN QUO BENEPLACITUM EST DEO HABITARE
IN EO, ETENIM DOMINUS HABITABIT IN FINEM⁶

BENEDICTO
DOMINO ⁷

. . . ORA PRO NOBIS ⁸

. . . SU REE GLORIAE ⁹

. . . SANCTUS BARBARAS ¹⁰

1 St. Luke ii. 14 as quoted in the Mass. The last word should read VOLUNTATIS.

2 Psalm xxvi. 8.

3 Psalm cxi. 9, 10.

4 Psalm xci. 1.

5 Isaiah vi. 3 as quoted in the Mass.

6 Psalm lxviii. 16.

7 Uncertain.

8 "ORA PRO NOBIS" = "Pray for us"; the usual form in invoking a Saint.

9 If for S we read T this might be a piece from the "Te Deum." "Thou art the King of Glory, O Christ."

10 Uncertain.

CREDIT WHERE CREDIT IS DUE.

Last March, the "Manchester Guardian" in reviewing the current issue of the Transactions of the sister Antiquarian Society of Carmarthenshire, inadvertently gave to that Society the credit of having organised the Welsh Fireside Industries Exhibition. A protest was at once made by the energetic Secretary of the Committee of our Lampeter Section. We reproduce it here as it appeared in the columns of the "Manchester Guardian."

CARMARTHENSIRE TRANSACTIONS.

To the Editor of the Manchester Guardian.

Sir—In your appreciative notice of the Transactions recently issued by the Carmarthenshire Antiquarian Society, the Society appears to be credited with work which has really been done by the sister society of the County of Cardigan. I think your readers should know that it was the Lampeter section of the Cardiganshire Antiquarian Society which organised the Exhibition of Fireside Industries to which you refer in such appreciative terms, and that the blocks illustrating the "Cawnen," and the "Garter Weaving machine," were made to illustrate a catalogue of the Exhibition referred to, and subsequently appeared in the Carmarthenshire Transactions only by permission of the Chairman of the Lampeter Committee of the Cardiganshire Society.—Yours, &c.,

D. ERNEST DAVIES, *Hon. Secretary,*

Lampeter Section Cardiganshire Antiquarian Society.

March 24th.

RELICS OF STRATA FLORIDA.

Mr. H. H. Herring, of Llanafan, who has been an active member of our Society from the first, sends us a very interesting note about some old beams at Crosswood which were thought to have been brought from the Abbey buildings at Strata Florida. In the Spring of 1891, some alterations were made in the house at Crosswood, the old kitchen being taken down, the north wing rebuilt, and the present dining-room erected. When the kitchen plastering was removed four beams were found supporting the roof. They bore Latin inscriptions, mostly in Gothic lettering, but much defaced and broken. The building at Crosswood of which these beams formed a part dated from the 16th century and, because of the inscriptions, it was thought that the beams themselves must have been brought from Strata Florida upon the dissolution of the Abbey. Lord Lisburne intended to have furniture made from these old beams, but this intention does not seem to have been carried out, and no one now knows what became of them. Fortunately Mr. Herring carefully copied out all the letters that were legible at the time when the beams came to light and we give the inscriptions on the opposite page, lighter capitals being used to indicate letters we have filled in conjecturally where the texts were defaced.

Correspondence.

To the Editor, Cardiganshire Antiquarian Society's Transactions.

PROPOSED SERVICE AT STRATA FLORIDA ABBEY.

SIR,—

In studying the ruins of the various monasteries and houses of religion scattered over our land, the average archæologist, amateur and expert, is too apt to overlook the fact that these noble buildings, now in such pitiable ruin and drear desolation, were originally erected to express in outward fashion the Christian love and devotion of their founders and builders. Our ancient abbeys were, in their conception, intended primarily and pre-eminently, to be lasting symbols of human adoration and worship rather than architectural triumphs and fanes of historic interest.

Anything which serves to recall this important fact to our all too forgetful minds cannot but be of service and worthy of all commendation. It was, therefore, not without considerable natural delight that I heard, a little while ago, of a project which would serve to perform this service for the venerable ruins of the Cistercian Abbey of Strata Florida.

The report, which was from a reliable source, was to the effect that some members of St. David's College, Lampeter, were endeavouring to arrange an open-air celebration of the Eucharist in the choir of the Abbey on Whit-Monday. Such a service would undoubtedly have appealed with compelling force to many, and doubtless a large number of visitors would have endeavoured to be present on what would certainly have been an historic occasion—for would it not have been the first celebration within the Abbey walls since the Dissolution? For my own part, I had promised myself to attend, but was chagrined to find that, in spite of careful enquiries, I could not elicit any definite particulars of the service to enable me to do so. I have since wondered whether the celebration actually took place, or not. If the latter, what was the reason of the abandonment of such a commendable idea? As I have heard nothing further, I am writing this letter in the hope that either you, Sir, or some of your readers will be able to throw some light upon the matter.

Yours, &c.,

June 3rd, 1914.

INTERESTED.

[We have made careful inquiries about the matter to which our correspondent refers and find that a celebration of the Holy Communion at Strata Florida was projected and that with the

hearty approval of the Vicar of the parish, to whom the Offertory was to be handed for the Parish Church Restoration Fund, some members of St. David's College were making themselves responsible for the arrangements and for the music to be rendered. The idea was however abandoned because the Bishop of the Diocese intimated that he could not give permission for the service to be held.—Ed.]

A SURGEON'S LAMP AT TREGARON.

SIR,—

Having a bad toothache one evening at Tregaron, I walked from the Monument towards the bridge in search of a chemist or a surgeon who might by a slight operation relieve me of my pain. I hailed with delight the gleam of a red lamp on the left, and passed through the iron gate which I supposed led to the surgery. When I fell over a gravestone I realized that I had made a mistake, and on returning to look at the lamp, read upon it "Eglwys y Plwyf." Could not the authorities substitute a more suitable lamp for this red one, which, while it is of little use for giving light, suggests by its colour danger and physic?

I am, etc.,

VISITOR.

[The lamp to which our correspondent refers is by no means a thing of beauty, and is entirely unsuited both for its situation and purpose. We hope the Vicar and Churchwardens will remove it, and erect something more artistic and showing a better light.—Ed.]

AN UNFORTUNATE OMISSION.

SIR,—

Hearing that a monument had been erected at Neuaddllwyd in memory of Dr. Thomas Phillips and the pupils taught by him at his Academy, I went to Neuaddllwyd to see the memorial, and after admiring the beautiful Angel, I read with interest the names recorded upon the pedestal. Wales is proud of her sons who went from this out-of-the-way corner to preach the Gospel in distant parts; but I wondered why all the illustrious pupils of Dr. Phillips' Academy are not named. Nonconformists as well as Churchmen are proud of the Rev. Silvan Evans, whose name will ever be remembered in connexion with the greatest of Welsh dictionaries. It is true that he left Neuaddllwyd Academy for Lampeter College, and Nonconformity

for the Church, but who will say that he did not derive the foundation of his great learning, and draw the beginning of his inspiration, from the Rev. Thomas Phillips?

I am, etc.

IMPARTIAL OBSERVER.

[Our correspondent has made a point. We think that Chancellor Silvan Evans' name should have been inscribed on the monument and would have added lustre and interest to it, even though his sojourn at the Academy may have been a short one.—ED.]

A COAT OF ARMS FOR THE SOCIETY.

SIR,—

I observe that the "Carmarthenshire Society" (I do not mean the Carmarthenshire Antiquarian Society) has a coat of arms, which is stamped upon its official notices and communications. It adorns the appeal recently circulated for funds to publish and illustrate adequately the results of the researches of the Royal Commission on Ancient Monuments in that county.

Ought not our Cardiganshire Antiquarian Society to have a coat of arms, or appropriate heraldic device, to give added interest and more artistic appearance to notices and publications of the Society?

I am, Sir,

A MEMBER FROM THE FIRST.

[The suggestion is a good one, and shall be laid before the Executive Committee. Its adoption would involve a payment of a guinea a year to the Inland Revenue.—ED.]

THE CONDITION OF CARDIGANSHIRE CHURCHES.

SIR,

For a number of years past, drawn by antiquarian and archæological interests, it has been my lot and good fortune to pay a series of visits to the various Churches in Cardiganshire. These buildings are in the majority of cases, as is well known, rich in memorials of the past, and well repay the persevering visitor for any trouble taken to reach them. But in spite of the delight they have afforded me *qua* antiquarian and archæologist, they have been the means of starting a train of thought which has sometimes led me to

wonder whether these Churches are regarded by their custodians merely as so many interesting survivals, or whether they are also meant to be living centres of the devotion and worship of to-day.

It is painful to note, for example, how many Churches are kept locked up from Sunday to Sunday, as if no one could possibly need the quiet and rest of the Christian "house of prayer" during the busy week that intervenes. Trefilan Church appears to enjoy the unique distinction of being always open. Again, the dust and dirt which are allowed to accumulate in so many of them; the untidy appearance of dilapidated books and loose leaves; the neglected aspect they so frequently present; the piteous condition, in some cases, of the Church fittings and ornaments; the unclean condition of the sacred vessels; the faded clouts which often do duty as altar-frontals; and the filthy rags, hanging in some vestries, which I suppose are worn as surplices and hoods; all lead one to wonder whether the antiquarian character which attaches to the buildings, extends also to the necessary adjuncts of divine worship which are used in them!

I write this letter in the hope that matters may possibly be improved by drawing the attention of your readers to these things.

Yours, &c.,

June, 1914.

VIATOR CAMBRENSIS.

[Viator's strictures, though severe, are, we fear, not without some justification, and we print his letter sharing his hope that improvement may follow.—Ed.]



Balance Sheet of the Cardiganshire Antiquarian Society for 1911, 1912 and 1913.

RECEIPTS.		EXPENDITURE.	
1911.	£ s. d.	1911.	£ s. d.
By Balance in hand	... 55 18 1	To Davies	... 0 9 0
" Subscriptions	... 11 4 0	Cheque Book	... 0 4 0
		" Gibson—Printing and Stationery	... 1 13 6
		" D. W. Evans—Do.	... 1 10 10
		" Excelsior Photo Co.	... 0 7 3
		" Williams—Leather Case for Book	... 1 1 0
		" Rev. E. Evans—Photos framed	... 0 7 2
		" J. E. Evans	... 1 6 6
			... 0 10 6
		Balance in hand	7 9 9
			59 12 4
	<u>Total £67 2 1</u>		<u>Total £67 2 1</u>
RECEIPTS.		EXPENDITURE.	
1912.	£ s. d.	1912.	£ s. d.
By Balance in hand	... 59 12 4	To Gibson—Stationery and Printing	... 0 16 0
" Subscriptions	... 29 1 0	" Rees—Stationery and Printing, &c.	... 16 8 6
		" Grudge Photos	... 0 3 4
		" Lloyd—Secretary's Expenses	... 12 1 11
		Balance in hand	29 9 9
			59 3 7
	<u>Total £88 13 4</u>		<u>Total £88 13 4</u>
RECEIPTS.		EXPENDITURE.	
1913.	£ s. d.	1913.	£ s. d.
By Balance in hand	... 59 3 7	Nil.	
" Subscriptions	... 22 6 0	Balance in hand	83 2 7
" Interest allowed on Subscriptions	... 1 13 0		
	<u>Total £83 2 7</u>		<u>Total £83 2 7</u>

CARDIGANSHIRE ANTIQUARIAN SOCIETY—(Exploration Fund).

RECEIPTS.		EXPENDITURE.	
1910.	£ s. d.	1914.	£ s. d.
Sept. 27th. By Balance from last year's account	... 5 15 4	May 1st. To Balance in Bank	 7 1 4
" By Cheque from Antiquarian Society	... 1 6 0		
Total	<u>£7 1 4</u>	Total	<u>£7 1 4</u>
27th May, 1914.		Audited and found correct { E. WILLIAMS LEO DICKENS-LEWIS.	

CARDIGANSHIRE ANTIQUARIAN SOCIETY—(Strata Florida Abbey Fund).

RECEIPTS.		EXPENDITURE.	
1909.	£ s. d.	1909.	£ s. d.
June 24th. By Cash	... 5 7 3	July 23rd. To Cheque Book	 0 1 0
July 23rd. By Cash	... 1 12 2	July 30th. " George Rees	 0 15 0
		Aug. 23rd. " John Gibson	 0 5 0
		" " George Rees	... 1 6 0
		Aug. 26th. " — James	... 0 7 6
		Aug. 30th. " — Rowlands	... 0 5 6
		1914.	3 0 0
		May 1st. To Balance in Bank	... 3 19 5
		Total	<u>£6 19 5</u>
27th May, 1914.		Audited and found correct { E. WILLIAMS LEO DICKENS-LEWIS.	

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Cardiganshire Antiquarian
Society
Transactions

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